THE

EDINBURGH MAGAZINE,

OR

LITERARY MISCELLANY,

For MARCH 1786.

[*With a* VIEW *of* ROXBURGH CASTLE.]

CONTENTS.

	Page
Regifter of the Weather for March	122
Account of *Roxburgh Caftle*	123
Manners of the *Ancient Welfh*	ibid.
Love Letter from the Earl of *Loudon* to Lady *M. Montgomery*	128
Revenue arifing from the *Spanifh* Gold and Silver Mines	129
Dr *Anderfon*'s Obfervations on the Migration of Herrings	131
Remarkable inftances of Honefty and friendly Care of the unfortunate among the inhabitants of the *Hebrides*	135
Obfervations on Longevity, by Dr *Fothergill*	136
Account of *Dunraven Houfe*,—a remarkable Story	151
Defcription of two extraordinary caverns	152
Curious Letter from an *African Prince* to *George I.* giving an account of the Manners of his Court and Kingdom	153
On the Power and Views of *France*, her Commerce, Marine, and Manufactures	158
Unaffected Gaiety of the inhabitants of *Picardy*	162
Moral and Intellectual Excellence of the Fair Sex	163
Memoirs of the Life and Writings of the celebrated *Profeffor Euler*	165
On the Impolicy of *Hanover* in acceding to the *Germanic League*	171
The Principle of the *Commutation Act* eftablifhed by Facts	175
Gillies's Hiftory of Antient Greece	179
On the Religion of the *Greeks*	ibid.
Powerful Sanctions of the Laws of *Greece*	180
Origin and Genius of the *Grecian Mythology*	181
Characteriftic Excellence of the *Grecian Art*	183
Munificence of *Pericles*,—inimitable Works of *Phidias*	185
Works of the *Grecian Authors* and *Artifts* compared	187
Gordon's Sermons on Practical Subjects	189
——— Thoughts on Inftituted Worfhip, &c.	ibid.
Douglas on the Antiquity of the Earth	192
Baron Munchaufen's Marvellous Travels	195
Extracts from *Tableau de Paris*, obfervations on Public and Private Manners	195
Anecdotes of Dr *Moyes*	200
Letters from the *Prince* of *Ligne* to *Philip Thickneffe*, Efq;	201
Letter from General *Wafhington*	202
Epiftle to *James Bofwell*, Efq; by *Peter Pindar*	204
Peter; a German Tale	205
Argyle's Levee by the late Lord *Binning*	208
POETRY.	
Song fet to Mufic—The *Twiggle* and a *Friz*.	

A STATE of the BAROMETER in inches and decimals, and of Farenheit's THERMOMETER, in the open air, taken before ſun-riſe, and the quantity of rain-water fallen, in inches and decimals, from the 28th of Feb. 1786 to the 31ſt of March 1786, near the foot of Arthur's Seat.

Days	Ther.	Barom. Inch.	Rain. Inch.	Weather.
28	30	30.15	0.011	Snow.
1	29	30.115	0.0171	Ditto.
2	31	30.	0.0392	Ditto.
3	26	30.187	0.0292	Ditto.
4	33	30.175	———	Clear.
5	16	30.	———	Ditto.
6	22	29.89	———	Ditto.
7	24	30.65	———	Ditto.
8	14	30.2	———	Ditto.
9	24	29.975	0.03	Sleet.
10	37	29.839	0.0511	Snow.
11	35	29.725	0.01215	Rain.
12	32	29.9	———	Clear.
13	31	29.85	———	Ditto.
14	28	29.4	———	Ditto.
15	29	29.3	0.1094	Snow.
16	32	29.2	0.0292	Ditto.
17	31	29.25	0.01825	Ditto.
18	28	29.165	0.0146	Rain.
19	34	29.31	———	Clear.
20	28	29.335	0.01338	Rain.
21	34	29.35	———	Cloudy.
22	28	29.1	———	Clear.
23	45	28.875	———	Ditto.
24	41	28.935	———	Ditto.
25	35	29.18	———	Ditto.
26	31	29.31	———	Ditto.
27	38	29.825	———	Ditto.
28	26	29.957	———	Ditto.
29	36	30.05	———	Ditto.
30	26	30.15	———	Ditto.

8——14 loweſt ſtate morning. 0.37155 quantity of rain.
29——52 greateſt height at noon.

Erratum in the Magazine for February.

In the Ode for the Calf's-head Club, ſtanza third, line firſt, for "poſt," *read* "hoſt."

We are ſorry to underſtand that the inſertion of this Ode has given ſome offence. A place was given to it merely on account of its being the production of Dr Akenſide, and not before publiſhed.

who is completely fit for my purpose would be above my price, as I do not abound in money; and secondly, because I entertain an idea, that an English steward is not so much a farmer as he is an attorney or accomptant: in this, however, I may be mistaken. In a word, if you could meet with a man of one or both these descriptions, in whom you could absolutely confide, and could ascertain his or their terms, leaving me at liberty to accede to them or not within a reasonable time for the interchange of letters, I shall be happy to hear from you as soon as convenient. A man in the character of steward, if single, and his appearance equal to it, would live in the house with me, and be at my table. The common farmer would be on the farm which would be intrusted to his care.

Johnson and Garrick.

IS not the indignation *honest* which impartial people feel when they peruse, in Mr Boswell's Tour, the injustice of the despot Johnson to his old colleague and townsman David Garrick, who was to him a liberal friend, and with whom he had lived on terms of professed amity? Mr Boswell records his having asserted, that David Garrick had *not* made Shakespeare better known; that it was not in his *power* to illustrate Shakespeare.

Now it is well known, that when Mr Garrick appeared on the London theatre, Shakespeare had long been sunk from general admiration and attention into the closets of the learned.

At that period few of his plays were better known than is the Sampson Agonistes at present. Other dramatic schools had prevailed over that of the great Poet of Nature. No plays, be their merit ever so great, are familiar and dear to the many if they are not represented. Johnson's own IRENE, so much excelling most of the modern popular tragedies in the genuine beauty of composition, is known but to the few; while almost every passage in the former is present to the minds of the multitude.

Mr Garrick *did* revive the popularity of Shakespeare. He brought his plays on the stage. Innumerable of their most sublime and beautiful passages did he impress on the minds of his crowded audience by the harmony of intonation, by energetic or persuasive accents, by the force of emphasis, and by the grace of action.

Thus was Garrick Shakespeare's best commentator, not excepting even the ungenerous great man, who falsely asserted, that it was not in Garrick's power to illustrate Shakespeare! and that he had *not* made him better known!

Had any other person contradicted a fact so established, as that Shakespeare's popularity was revived by David Garrick, Johnson would have said, 'Sir, the dog lied, and he *knew* that he lied.'

A Poetical and Congratulatory Epistle to JAMES BOSWELL, *Esq; on his Tour with Dr* JOHNSON; *by* PETER PINDAR, *Esq.*

THE muse of Peter Pindar, Esq;

Which, like a Will-o'-wisp, is here, is there,
Darting wild coruscations every where,

having hovered for three long years over the affrighted artists of Somerset-House, took at last a sudden flight in search of nobler prey; and alighting at the royal residence, made her

her way, without the help of the maſter of the ceremonies, an unbidden, and ſurely an unwelcome, gueſt, into the preſence of royalty itſelf. But,

> Loud of his odes, a thouſand tongues have ſpoken,
> And wonder'd that his bones were never broken.

Prompted by his wit and his petulence, and encouraged by public applauſe, this fearleſs bard now ſtoops to

> The mighty ſhark for anecdote and fame:
> The jackall, leading lion Johnſon forth
> To eat M'Pherſon 'midſt his native north;
> To frighten grave profeſſors with his roar,
> And ſhake the Hebrides from ſhore to ſhore.

If all thoſe who have thought themſelves treated with diſreſpect by Mr Boſwell, had entered into a conſpiracy againſt him, they could not have contrived more effectual vengeance. Serious meaſures would have been in vain. Remonſtrances and anſwers and explanations would have ſerved but to ſwell the appendix of his third edition. An adverſary is never ſo completely defeated, as when his own weapons are turned back upon him; the attacks of the wit are moſt ſucceſsfully repelled by repartee; and Mr Boſwell had nothing ſo much to apprehend as his own anecdotes thus ſarcaſtically retorted.

As both Peter Pindar and Mr Boſwell have ſeparately drawn a large ſhare of public attention, they will certainly not paſs unnoticed when their names are aſſociated. In the mean time, before we extract a larger ſpecimen of this epiſtle, we cannot help remarking, that the powers of the lyric and heroic bard might have been more profitably employed. Peter Pindar is little inferior to Fontaine in wit, in ſhrewdneſs, in *naiveté*. The French language was perhaps more capable of a ſtyle, like Fontaine's, *ſimplex munditiis*, at once familiar, graceful, and poetical. Peter Pindar has, however, ſoftened Engliſh verſe into an eaſy familiarity without debaſing it into doggrel. It is, therefore, much to be wiſhed, that he ſhould employ his pen upon ſubjects more general and laſting than thoſe of his Odes, his Louſiad, and his Epiſtle. He indeed ſeems to think that theſe ſubjects are not deficient in ſuch qualities; for he obſerves,

> —Let but SCANDAL's breath embalm the page,
> It lives a welcome gueſt from age to age.

But ſad experience teaches a more melancholy leſſon. The DUNCIAD itſelf, how much ſoever curioſity was once raiſed about the editions of the ASS and the OWL, is now read only by ſcholars. Such is the fate of all productions founded on *ſcandal*. Their life may be buſy, but, like that of Achilles, it is deſtined to be ſhort.

To thoſe who have read Mr Boſwell's Tour, the following extract will afford ſome amuſement.

> SWEET is thy page, I ween, that doth recite
> How thou and Johnſon, arm in arm, one night,
> March'd through fair Edinburgh's Pactolian ſhow'rs,
> Which Cloacina bountifully pours;
> Thoſe gracious ſhow'rs that fraught with fragrance flow,
> And gild, like gingerbread, the world below.
> How ſweetly grumbled too was Sam's remark,
> 'I ſmell you, Maſter Bozzy, in the dark.'
> Alas! hiſtorians are confounded dull,
> A dim Bœotia reigns in ev'ry ſkull;
> Mere beaſts of burden, broken-winded, ſlow,
> Heavy as dromedaries, on they go;
> Whilſt Thou, a Will-o'-wiſp, art here, art there,
> Wild darting coruſcations ev'ry where.
> What taſteleſs mouth can gape, what eye can cloſe,
> What head can nod o'er thy enlivening proſe?
> To others works, the works of *thy* inditing
> Are downright di'monds to the eyes of whiting.
> Think not I flatter thee, my flippant friend;
> For well I know that flatt'ry would offend:
> Yet honeſt praiſe, I'm ſure, thou would'ſt not ſhun,
> Born with a Stomach to digeſt a Tun;

Who

muſements, and conſidered as literary; ſuch as poetry, playing on the harp, reading Welſh, ſinging poems with ſtringed inſtruments; ſinging an ode of four parts, and accenting it with proper expreſſion; heraldry, and embaſſy. Beſides theſe, there were various modes of hunting, particularly hunting the ſtag, purſuing a ſwarm of bees, and taking ſalmon; theſe three were deemed common diverſions. The ſtag was hunted with hounds and gre-hounds; and this was called a common diverſion, becauſe every perſon who was at his death had a right to a ſhare. Even if a man on his journey happened to paſs by at the time the ſtag was killed, he was intitled by the game-laws to a ſhare in common with thoſe who had hunted him down. A ſwarm of bees was likewiſe a common property; for whoever found them on his own or other people's lands, unleſs the finder ſhould have put a mark that he firſt found them, every one who paſſed by had a right to enjoy a ſhare; but a fourth part went to the owner of the ground. Salmon were alſo conſidered in the ſame light; for when they were caught with a net, or ſtruck with a ſpear, or taken in any other way, whoever ſhould come to the place before a diviſion was made, was intitled to a part, provided the ſalmon was taken out of a common water.

It was neceſſary that every perſon who carried a horn ſhould be acquainted with the nine game-laws. If he could not give an account of them, he forfeited his horn. Whoever went a hunting with couples, forfeited thoſe likewiſe if he could not properly give an explanation of them. No one was allowed to ſhoot a beaſt that was appropriated for the chace, when at reſt, on pain of forfeiting his bow and arrows to the lord of the manor: though he might ſhoot at, and kill any ſuch, if he could, when the dogs were in full cry; but he was not allowed to ſhoot among the dogs.

The tenants of bond-lands and villages, being inferior to freeholders, were bound to ſervile employments, and in many things were at the diſpoſal of their princes or lords. A lord had the privilege of parting with his vaſſal either by ſale or donation. There was, however, a diſtinction in point of privilege between ſuch tenants. The free natives were thoſe who poſſeſſed ſome degree of freedom, who might go where they pleaſed, might buy and ſell, and enjoyed many other immunities. The pure natives were conſidered as the entire property of their princes or lords, were ſold along with the eſtate, and confined within its limits; out of which, if they happened to wander, they were liable to be driven back like brutes with great ſeverity. The profeſſion of any of the mechanic or liberal arts made a vaſſal free; but no vaſſal could acquire them without the permiſſion of his lord.

From the few traits which are here given of the private manners and cuſtoms of the Welſh, we may form a lively idea of their genius, and, in ſome meaſure, may diſcriminate what was peculiar in their national character. Hence, too, we are enabled to account for a variety of ſplendid actions which ſtrike our wonder, and intereſt our feelings for the fate of a brave people, who were ſo often thrown into ſituations, ſudden and rapid in their changes, and which appear to be ſingular in the hiſtory of nations.

Copies

Copies of two Letters from the Earl of Loudon *and his Lady, Lady M.* Montgomery.

MADAM, Lowdon, Sep. 5. 1666.

THE continuance of my misfortune in not being yett in a conditione to wait upon your La—p is beyond expression vexing; and the more I ponder my unspeakable loss, my anxietie is the greater, and cannot but continow so till this sadde and dark cloud be over; and then the beames of your presence and favour will elevat the now perplexed heart of,

Madam,

Your (La.) most affectionate,
and most humble servant,
Sign'd Loudon.

For my Lady Margaret Montgomerie.

MY LORD, Caniget, Nov. 25. 1666.

TO give a return sutabell to anie of yours, is above what I am capabell of, thay so far excied both the capacity and desert of,

My Lord,

Your Lo. humbell Servant,
Margaret Montgomerie.

For the Earl of Loudon.

To the Publisher.

SIR,

BEING obliged not long ago to halt for half an hour at an obscure village in Northumberland, I walked into the church yard, where I copied with difficulty (the letters being much effaced) the epitaph I send you inclosed; which for its elegance seems to me to deserve a place in your Collection. It was said to be composed by the clergyman of Holy-Island, who I am told is still alive. Many worse scholars, it is probable, have got preferment in the church since the date of the epitaph.

I am, Sir, Your's,
A. B.

Edin. Jan. 23. 1786.

Mem. Sac.
Roberti Rodham ab Heathpool Armigeri,
Saræque conjugis feminæ lectissimæ,
Qui in ipso ætatis flore, fortunæque blanditiis morientes,
Tria cara pignora septennis conjugii,
Summa utrinque fide ac observantia culti,
Reliquerunt,
Saram, Mariam, & Robinam posthumam.
De parentibus ultra quæris?
Accipe, sed paucis.
Alter virilis dignitatis specimen,
Salis idem & leporis acutus arbiter;
Altera gravitatis, curæ, diligentiæ,
Genuinum matronalis speculum.
Robertus annum agens tertium & trigesimum
In ipsis Christi natalitiis
Fatis concessit
MDCCXLIV.
Exinde Sara languens
Intra vertentem annum,
Vix dum exacta ætatis sive quinto supra vicesimum,
Virum secuta est lubens,
IIII. Kal. Januarias
MDCCXLV.

en deshabille. My curiosity was raised, but immediately satisfied, by *La Jeunesse* telling me, they were Monsieur *le Baron du village*, with Madame, and Mademoiselle his daughter. Having now got out of the carriage to exercise my limbs, the baron, who had long observed me, finding I understood his language, addressed me with the usual French politeness, *Monsieur est Anglois, il va à Paris sans doute?* To these interrogatories I made suitable replies. In the course of our conversation, I discovered him to be a politician, and a great admirer of Wilkes, who was at that time very popular in England. '*Oh!*' says Monsieur le Baron, '*c'est un grand homme;* do you know him?' I answered, I was not personally acquainted with him. I soon found the Baron (though very extraordinary) a strong Wilkite: as to myself, I was not then a partizan of that gentleman; however, I did not choose to offend the other by telling him so. Our conversation then turned upon other political topics, in which I gave him the best information in my power. He seemed so well pleased, that at last he broke out into this exclamation, *C'est domage!* 'Can you not,' said he, 'suspend your present tour?' pointing at the same time to his *chateau*, which was in view; 'do us the honour to spend a month: *voila ma famille;* we will study to make your *sejour* as agreeable as possible; *ma chasse est bonne;* the English, I know, are great sportsmen; we have pheasants, partridges, and quails in abundance, with some few hares,' (it was then the beginning of September). He afterwards added, '*Les dames prendront leur part à vous amuser;* and at night, says he, we will discourse of Monsieur Wilkes over a bottle or two of the best Burgundy, called *St George.*' It was unlucky for me, that my time was so laid out I could not accept of my friend the Baron's kind invitation. He insisted still, and pressed me so much, that I promised to wait on him at my return. The ladies also politely took their leave with these or some such like expressions: *Bon voyage, au revoir, Monsieur, n'oublies pas.* As a true Englishman, I kept my word, and passed some agreeable days with the family. Upon a closer acquaintance, I found my Baron to be what Garrick calls an *English foreigner* *; a great admirer of our laws and constitution. The ladies were highly entertaining, well accomplished, and of that order which the French term *spirituelles.* All this happened in Picardy; for which reason I have dedicated a small tribute of gratitude to the beauty and hospitality of that province. Yours, &c.

O——R.

Moral and Intellectual Excellence of the Fair Sex.

THE following is an original letter from a very ingenious lady to a gentleman well known in the literary world. It was occasioned by a conversation concerning the character and conduct of Queen Elisabeth; and contains, in my opinion, the best state of the argument in favour of the moral and intellectual excellence of the female sex that I have ever seen. I am not at liberty to mention names; if I were, those of the parties would reflect no small degree of respect on this epistle; did I not think it, on other accounts, for the greatness of the sentiments, and the unaffected energy of the language, intitled to a place among

* This is taken from one of Garrick's prologues. "And thus the English foreigner addressed the foreign Englishman."

among those valuable relics of genius and literature which you have been the means of preserving,

Yours, &c.

'My good Friend,

'Shall I confess to you, that, on reflecting upon the conversation of last night relative to the abilities and conduct of Queen Elizabeth, I was much surprised at one position advanced by you; ' That if there was upon record one instance where the female mind approached towards the superiority of the manly character, it was to be found in her." Shall I conclude from this assertion, that your opinions of the natural equality subsisting between the two sexes, with respect to mental endowments, is changed? or have I hitherto been mistaken in believing that such were your sentiments?

'Now, leaving Elizabeth out of the dispute, whom, if duplicity, treachery, and tyranny, be virtues amongst men, I allow to have possessed the true manly character; I beg to be informed in what the boasted superiority of your sex consists? Greater or equal bodily strength, we of this age and country will not dispute with you; nor that, in consequence of this endowment, you have attained to be our rulers and legislators; to fix what value you please upon those pursuits in which you have chosen to engage, and to stamp with degradation those offices and employments which you have assigned to us. I will neither insist upon your crossing the Atlantic to observe amongst the Esquimaux women, whose natural robustness is equal to that of the men, and whose contempt of danger is, perhaps, superior to that of the hardiest European—nor will I enumerate the names of those illustrious women in our section of the globe, who have rivalled you in every branch of science and literature. I wish to call your attention, not to particular instances, but to mankind in general; and then to ask you, Whether those qualities which nature, education, and custom, have allotted to women, are, in the eye of unprejudiced reason, less useful, or less virtuous, than those which the men have appropriated to themselves? If they are not, where is the inferiority of women; in what respect are they less honourable, and in what consists your vaunted greatness? Is it in bodily strength? there we allow your superiority. Is it in boldness and courage? there too we disclaim all pretensions. Is it in all those arts which meliorate, improve, and embellish life? there we rise superior. Is it in real virtue? pardon me for saying, we cannot there allow you an equality.

The truth is, we are both imperfect beings; and Plato, in his beautiful fable, compliments us, perhaps, too highly, when he supposes the best qualities of both sexes conjoined would make a perfect creature. We have each our peculiar excellences; we have each our peculiar defects; we have each our peculiar allotments. We pretend not to the glory of destroying the human race, nor delighting in the fields of carnage and slaughter; nor do we aspire to the merit of negociating selfish and illiberal systems of policy, or forming plans for the desolation and conquest of neighbouring empires. In the acquisitions of science, we confess that your superior advantages of education and favourable circumstances for improvement, raise you above us; yet, when we allow this, we must assert, that our natural rights, and our natural abilities, are quite equal to yours. To your corporeal strength, we oppose our natural gentleness; to your boldness in encountering difficulties, our fortitude in sustaining them; and, to your superior advantages of education, our docility, our vivacity, and, in general, our taste and delicacy.

Take

Take then all the superiority which you have to boast of; your strength, which enables you to traverse oceans, and to endure the rigours of the most inclement skies, in the pursuits of ambition or avarice. Take those mental acquirements in which nature formed us to excel; and, in which, in defiance of every discouragement and difficulty that a confined or perverted education places in our way, many of our sex have risen to deserved eminence. Take your boasted learning, which too frequently enflates you with arrogance, or depresses you with the weight of fastidiousness. Take your ungoverned passions, your power to rule, and your licence to commit evil without restraint. Take too all the *demi-men* of ancient or modern story, whose names are recorded in earthly annals, and range on your side Semiramis, Boadicea, Queen Elizabeth, and Catharine II. Give to us the credit of those millions of virtuous women whose names are written in Heaven. —Grant to us our patience under affliction—our fortitude, I had almost said our magnanimity, in suffering—our gentleness—our tenderness—our subdued, or well-regulated passions—and our virtuous conduct. Allow us these, and we can feel no inferiority. Our departments in the world are indeed different; but, if well fulfilled, equally great and respectable. We have an equal claim to the honours and happiness of this life, and shall be equal partakers in that which is to come.

I shall only add to so sermonical a conclusion, the assurance, that I am, your *Manship's* sincere friend,

Gent. Mag. E. T.

Memoirs of the Life and Writings of the celebrated L. Euler *.

Leonard Euler, professor of mathematics, member of the Imperial Academy of Petersburg, ancient director of the Royal Academy of Berlin, and Fellow of the Royal Society of London, as also Correspondent Member of the Royal Academy of Sciences at Paris, was born at Basil, April 15th, 1707, of reputable parents. The years of his infancy were passed in a rural retreat, where the examples of pious and virtuous parents contributed, no doubt, to form in him that amiable simplicity of character, and uncommon purity of sentiments and manners, which were manifested during the whole course of his life.

Though the studies of his father were chiefly directed toward branches of knowledge that had a more immediate relation to his clerical profession, yet he had applied himself, with success, to the mathematics, under the celebrated *James Bernoulli*; and though he designed his son for the ministry, he initiated him into this science among the other instructions of his early education.

When young Euler was sent to the university of Basil, he attended regularly the different professors. As his memory was prodigious, he performed his academical tasks with uncommon rapidity; and all the time he gained by this was consecrated to geometry, which soon became his favourite study. The early progress he made in this science, only added new ardour to his application; and thus he obtained a distinguished place in the attention and esteem of professor *John Bernoulli*, who was at that time one of the first mathematicians in Europe. Euler became his favourite pupil. He was struck with a kind of astonishment at the aspiring genius and rapid progress of the young mathematician: and as his own occupations would not

* *European Magazine.*

not admit of his giving the ardent pupil so much of his time as Euler desired, he appointed one day in the week for removing the difficulties which his disciple had met with in perusing the works of the most profound mathematicians.

In 1723, M. Euler took his degree as Master of Arts, and delivered on that occasion a Latin discourse; in which he drew a comparison between the philosophy of *Newton* and the *Cartesian* system, which was received with the greatest applause. He afterwards, at his father's desire, applied himself to the study of theology and the Oriental languages. Though these studies were foreign to his predominant propensity, his success was considerable even in this line: however, with his father's consent, he returned to geometry as his principal object. He continued to avail himself of the counsels and instructions of M. Bernoulli; he contracted an intimate friendship with his two sons *Nicholas* and *Daniel;* and it was in consequence of these connections, that he became afterwards the principal ornament of the Academy of Petersburg.

The project of erecting this academy had been formed by Peter *the Great*; it was executed by Catharine I.: and the two young Bernoullis, being invited to Petersburg in 1725, promised Euler, who was desirous of following them, that they would use their utmost endeavours to procure for him an advantageous settlement in that city. In the mean time, by their advice, he applied himself with ardour to the study of physiology, to which he made a happy application of his mathematical knowledge; and he attended the medical lectures of the most eminent professors of Basil.

This study, however, did not wholly engross his time: it did not even relax the activity of his vast and comprehensive mind in the cultivation of other branches of natural science. For while he was keenly engaged in physiological researches, he composed a *Dissertation on the Nature and Propagation of Sound*, and an answer to a prize question concerning the *making of ships;* to which the Academy of Sciences adjudged the *accessit*, or second rank, in the year 1727. From this latter discourse, and other circumstances, it appears, that Euler had early embarked in the curious and important study of navigation, which he afterwards enriched with so many valuable discoveries.

M. Euler's merit would have given him an easy admission to honourable preferment, either in the magistracy or university of his native city, if both civil and academical honours had not been there distributed by lot. The lot being against him in a certain promotion, he left his country, set out for Petersburgh, and was made joint professor with his countrymen, Messrs Hermann and Daniel Bernoulli, in the university of that city.

At his first setting out in his new career, he enriched the academical collection with many memoirs, which excited a noble emulation between him and M. D. Bernoulli; and this emulation always continued, without either degenerating into a selfish jealousy, or producing the least alteration in their friendship. It was at this time that he carried to new degrees of perfection the integral calculus, invented the calculation of sinusses, reduced analytical operations to a greater simplicity; and thus was enabled to throw new light on all the parts of mathematical science.

In 1730, he was promoted to the professorship of Natural Philosophy; and in 1733 he succeeded his friend Dr Bernoulli in the mathematical chair. In 1735, a problem was proposed by the academy, which required expedition, and for the solution of which several eminent mathematicians

ticians had demanded the space of some months. The problem was solved by Euler in three days, to the great astonishment of the academy; but the violent and laborious efforts it cost him threw him into a fever, which endangered his life, and deprived him of the use of his right eye.

The academy of Sciences at Paris, which, in 1738, had adjudged the prize to his memoir *Concerning the Nature and Properties of Fire*, proposed for the year 1740, the important subject of the sea-tides, a problem whose solution required the most arduous calculations, and comprehended the theory of the solar system. Euler's discourse on this question was adjudged a master-piece of analysis and geometry; and it was more honourable for him to share the academical prize with such illustrious competitors as *Colin Maclaurin* and *Daniel Bernoulli*, than to have carried it away from rivals of less magnitude. Rarely, if ever, did such a brilliant competition adorn the annals of the academy; and no subject, perhaps, proposed by that learned body was ever treated with such accuracy of investigation and force of genius, as that which here displayed the philosophical powers of these three extraordinary men.

In the year 1741, M. Euler was invited to Berlin, to augment the lustre of the academy, that was there rising into fame under the auspicious protection of the present King of Prussia; for whom the muses and the sciences have prepared a wreath, which will bloom unfaded to the latest ages. He enriched the last volume of the *Miscellanies* (*Melanges*) of Berlin with five memoirs, which make an eminent, perhaps the principal, figure in that collection. These were followed with an astonishing rapdity by a great number of important researches, which are scattered through the Memoirs of the Prussian Academy; of which a volume has been regularly published every year since its establishment in 1744.

The labours of Euler will appear more especially astonishing, when it is considered, that while he was enriching the Academy of Berlin with a prodigious number of memoirs, on the deepest parts of mathematical science, containing always some new points of view, often sublime truths, and sometimes discoveries of great importance; he did not discontinue his philosophical contributions to the Academy of Petersburgh, which granted him a pension in 1742, and whose memoirs display the marvellous fecundity of Euler's genius.

It was with much difficulty that this great man obtained in 1766 permission from the King of Prussia to return to Petersburgh, where he desired to pass the rest of his days. Soon after his return, which was graciously rewarded by the munificence of Catharine II. he was seized with a violent disorder, which terminated in the total loss of his sight. A cataract, formed in his left eye, which had been essentially damaged by a too ardent application to study, deprived him entirely of the use of that organ. It was in this distressing situation, that he dictated to his servant, a taylor's apprentice, and who was absolutely devoid of mathematical knowledge, his *Elements of Algebra*; which by their intrinsical merit, in point of perspicuity and method, and the unhappy circumstances in which they were composed, have equally excited applause and astonishment. This work, though purely elementary, discovers the palpable characteristics of an inventive genius; and it is here alone that we meet with a complete theory of the Analysis of *Diophantus*.

About this time Mr Euler was honoured by the Academy of Sciences at Paris with the place of one of the

the foreign members of that learned body; and after this the academical prize was adjudged to three of his memoirs, *Concerning the Inequalities in the Motions of the Planets.* The two prize questions proposed by the same academy for 1770 and 1772, were designed to obtain from the labours of astronomers *a more perfect Theory of the Moon.* M. Euler, assisted by his eldest son, *, was a competitor for these prizes, and obtained them both. In this last memoir, he reserved for farther consideration several inequalities of the Moon's motion, which he could not determine in his first theory, on account of the complicated calculations in which the method he then employed had engaged him. He had the courage afterward to review his whole theory, with the assistance of his son, and Messrs *Krafft* and *Lexell,* and to pursue his researches, untill he had constructed the new tables, which appeared, together with the great work, in 1772. Instead of confining himself, as before, to the fruitless integration of three differential equations of the second degree, which are furnished by mathematical principles, he reduced them to the three ordinates, which determine the place of the Moon; he divided into classes all the inequalities of that planet, as far as they depend either on the elongation of the Sun and Moon, or upon the excentricity, or the parallax, or the inclination of the lunar orbit. All these means of investigation, employed with such art and dexterity as could only be expected from an analytical genius of the first order, were attended with the greatest success; and it is impossible to observe, without admiration, and a kind of astonishment, such immense calculations on the one hand, and on the other the ingenious methods employed by this great man to abridge them, and to facilitate their application to the real motion of the Moon.—But this admiration will become astonishment, when we consider at what period, and in what circumstances, all this was effectuated by M. Euler. It was when he was totally blind, and consequently obliged to arrange all his computations by the sole powers of his memory and his genius. It was when he was embarrassed in his domestic circumstances, by a dreadful fire, that had consumed great part of his substance, and forced him to quit a ruined house, of which every corner was known to him by habit, which, in some measure, supplied the place of sight. It was in these circumces that Euler composed a work, which, alone, was sufficient to render his name immortal.—The heroic patience and tranquillity of mind which he displayed here needs no description: and he derived them not only from the love of science, but from the power of religion. His philosophy was too genuine and sublime to stop its analysis at mechanical causes; it led him to that divine philosophy of religion, which ennobles human nature, and can alone form a habit of true magnanimity and patience in suffering.

Some time after this, the famous *Wentzell,* by couching the cataract, restored Mr Euler's sight; but the satisfaction and joy that this succesful operation produced, were of short duration. Some instances of negligence on the part of his surgeons, and his own impatience to use an organ whose cure was not completely finished, deprived him of his sight a second time; and this relapse was accompanied with tormenting pain. He, however, with the assistance of his sons, and of Messrs *Krafft* and *Lexell,*

* M. J. A. Euler, a son worthy of his illustrious father, has also enriched the academical Memoirs of Petersburgh with many learned memoirs.

Lexell, continued his labours; neither the loſs of his ſight, nor the infirmities of an advanced age, could damp the ardour of his genius. He had engaged to furniſh the academy of Peterſburgh with as many memoirs as would be ſufficient to complete its *Acts* for twenty years after his death. In the ſpace of *ſeven* years, he tranſmitted to the academy, by Mr Golſwin, above *ſeventy* memoirs, and above *two hundred* more, which were reviſed and completed by the author of this paper. Such of theſe memoirs as were of ancient date were ſeparated from the reſt, and form a collection that was publiſhed in the year 1783, under the title of *Analytical Works*. There is not one of theſe pieces which does not contain ſome new diſcovery, or ſome ingenious view, that may lead to the ſucceſsful inveſtigation of truths yet unknown. They contain the happieſt integrations, the moſt refined and ſublime analytical proceſſes, deep reſearches concerning the nature and properties of numbers, an ingenious demonſtration of ſeveral theorems of *Fermat*, the ſolution of many difficult problems relative to the equilibrium and motion of ſolid, flexible, and elaſtic bodies, and explications of ſeveral ſeeming paradoxes.—No part of the theory of the motion of the celeſtial bodies, of their mutual action, and their anomalies however abſtract and difficult, was overlooked, or left unimproved by M. Euler. There is not one branch of mathematical ſcience that has not been benefited by his labours: No geometrician ever before embraced ſo many objects at the ſame time: none, perhaps, ever equalled him, either in the number of his publications, or in the multitude and variety of his diſcoveries. His name will live as long as the ſciences ſubſiſt: It will go down to the lateſt ages with the immortal names of *Deſcartes*, *Galileo*, *Newton*, *Leibnitz*, and other illuſtrious men, whoſe genius and virtues have ennobled humanity: it will ſhine with an unfading luſtre, when many names which have been raiſed to fame by the frivolous part of mankind in our times ſhall be buried in oblivion.

Euler's knowledge was more univerſal than could be well expected in one who had purſued with ſuch unremitting ardour mathematics and aſtronomy as his favourite ſtudies. He had made a very conſiderable progreſs in medical, botanical, and chemical ſcience. What was ſtill more extraordinary, he was an excellent ſcholar; and poſſeſſed what is generally called *erudition*, in a very high degree. He had read, with attention and taſte, the moſt eminent writers of ancient Rome: he was perfectly acquainted with mathematical literature, and the ancient hiſtory of that ſcience. The civil and literary hiſtory of all ages and all nations was familiar to him; and foreigners, who were only acquainted with his works, were aſtoniſhed to find in the converſation of a man, whoſe long life ſeemed ſolely occupied in mathematical and phyſical reſearches and diſcoveries, ſuch an extenſive acquaintance with the moſt intereſting branches of literature. In this reſpect, no doubt, he was much indebted to a very uncommon memory, which ſeemed to retain every idea that was conveyed to it, either from reading or from meditation. He could repeat the *Æneid* of Virgil from the beginning to the end without heſitation, and indicate the firſt and laſt line of every page of the edition he uſed.

Several attacks of a vertigo, in the beginning of September 1783, which did not prevent his calculating the motions of the aëroſtatical globes, were, neverthelefs, the forerunners of of his mild and happy paſſage from this ſcene to a better. While he was amuſing himſelf at tea with one

one of his grandchildren, he was ſtruck with an apoplexy, which terminated his illuſtrious career at the age of 76.

His conſtitution was uncommonly ſtrong and vigorous; his health was good; and the evening of his long life was calm and ſerene, ſweetened by the fame that follows genius, the public eſteem and reſpect that are never with-held from exemplary virtue, and ſeveral domeſtic comforts which he was capable of feeling, and therefore deſerved to enjoy. His temper was even, mild, and cheerful; to which were added, a certain roughneſs, mixed with ſimplicity and good humour, and a happy and pleaſant knack of telling a ſtory, which rendered his converſation agreeable. The great activity of his mind was neceſſarily connected with a proportion of vivacity and quickneſs, which rendered him ſuſceptible of warmth and irritation. His anger, however, was never any thing more than a tranſitory flaſh; and he knew no ſuch thing as permanent ill-will toward any human being. His probity and integrity were pure and incorruptible; and the honeſt indignation with which he inveighed againſt every inſtance of perfidy and injuſtice, was ſingularly remarkable. His *piety* was rational and ſincere: his *devotion* was fervent: he was intimately perſuaded of the truth of Chriſtianity—felt its importance to the dignity and happineſs of human nature—and looked upon its detractors and oppoſers as the moſt pernicious enemies of man. His philanthropy was great; and if ever he felt the emotions of averſion and indignation, it was only when he contemplated the malignant frenzy of the profeſſed abettors and apoſtles of *Atheiſm*. We ſhall not contend with ſuch as may look upon this as an infirmity; for *we* never felt any thing in our occaſional viſits to Bedlam but ſentiments of pity, and that kind of dejection that ariſes from the humiliating view of diſordered Nature.

M. Euler had by his firſt marriage thirteen children, of whom eight died in infancy or early youth. The other five, of which three are ſons, highly eminent in their reſpective profeſſions *, augmented his family with thirty-eight grandchildren, of whom twenty ſix are ſtill living. It was a moſt pleaſing and affecting ſpectacle, to ſee the venerable old man, ſitting (deprived of ſight) like a *patriarch* in the midſt of his numerous family, all zealous in rendering the evening of his life ſerene and pleaſing, by every tender office and mark of attention that the warmeſt filial affection could ſuggeſt.—We feel a peculiar pleaſure in the contemplation of this reſpectable domeſtic ſcene; and when we combine the ſublime reſearches of this great luminary of ſcience with the ſerene piety of his ſetting rays, and conſider the life of the *philoſopher* in one point of view with the death of the *juſt*; we ſee, we feel here an indication of immortality, which confounds the puny ſophiſtry of the ſceptic; and we behold, in Euler, the ſun ſetting, only to riſe again with purer luſtre.

——*Ille poſtquam ſe lumine* VERO
Implevit, ſtellaſque vagas miratur et aſtra
Fixa polis videt quanta ſub nocte jaceret
Hæc noſtra dies.

* The *eldeſt* of theſe, every way worthy of the name he bears, and who, as we have ſeen before, took a part in the laſt labours of his venerable father, is ſtill an ornament to the univerſity of Peterſburgh, and has obtained ſeveral academical prizes there, as alſo at Paris, Munich, and Gottingen.——The *ſecond* is phyſician to the Empreſs of Ruſſia, and enjoys great reputation in that line.——The *third* is Lieutenant Colonel of the Artillery, and is well known in the learned world by his aſtronomical obſervations. He was one of the aſtronomers that were named by the academy of Peterſburgh to obſerve the Paſſage of Venus.

On the Impolicy of HANOVER *in acceding to the* Germanic League *.

FROM an attentive consideration of the following circumstances, it must appear that an alliance between the Imperialists and the English is the most natural that can be imagined; and would be the most useful, the most cordial and sincere, and the most permanent. They are threatened with a common danger; the immoderate aggrandizement of the monarchy of France. They are placed in circumstances, whether natural or moral, that invite them to mutual commerce; they are similar in their character and customs: and the history of past times associates the English in the imagination of the Austrians with the triumph of the emperors over the attempts of France; and, in the minds of Englishmen, it connects the Austrian name with the most brilliant periods of their military glory.

But if ever there was a conjuncture in which an alliance between the Imperialists and the English could have been made with ease, with cordiality, and with the greatest mutual advantage, it was when the Hollanders, the stern *jailors* of the Scheldt, threw themselves into the scale of France, the natural enemy of both the Imperial and the British power. The British navy, co-operating with the armies of the Austrians, would have restored the glory of the Netherlands by restoring them to the privileges they enjoy by nature. The Scheldt and the Thames, rolling their friendly streams into one common tide, would have mingled their squadrons into a confederate fleet, fitted to oppose those of France, Spain, and Holland united. The commerce of Antwerp would have been restored, but that of London would not have been diminished. The extended commerce, and improved agriculture and population of Germany, would have operated as encouragements and incentives to the manufacturers of England. The never-ceasing ambition of France would have been controlled, and the blessings of peace long continued to the nations.

It was at this precise juncture, so propitious to Great Britain, had it been rightly improved, that the accession of Hanover to the Germanic league counteracted all the favourable circumstances just mentioned, and taught the Emperor to view Great Britain, not as a friend, but as a foe; not as an ally, but as a traitor.

As the first-fruits of the politeness of Hanover to the Germanic league, behold, immediately after that occasion, an arret imposing an additional duty of three *per cent. ad valorem* on the importation of all our finer steel manufactures into the Austrian dominions, and three pounds an hundred weight on all coarser hardwares.

A commercial committee of one of the greatest manufacturing cities in the British dominions has declared, that 'unless a bounty be granted on the exportation of iron wares, great part of that trade will be lost to Great Britain.' This bounty, then, will either be granted by government, or it will not. If it be not, one of our principal manufactures must languish and decay: but if it be, then Great Britain pays a tax to the electorate of Hanover. Nor will the Emperor confine his hostility to the commerce of England to this single arret. This may be considered as a fore-runner and signal of farther restrictions, if new maxims do not find their way into the cabinet of Great Britain, shall we say? or of Hanover? To stab the commerce of England, is to wound her in the most sensible part. This the Em-

* *Political Herald.*

Emperor knows; and though naturally attached to the Britiſh nation, he finds it neceſſary, by the ſalutary though painful application of ſeverities, to bring them to their ſenſes. It is alleged by thoſe who maintain the propriety of the acceſſion of Hanover to the Germanic league, and of the expediency of that acceſſion for the intereſts of Great Britain, that it was neceſſary in order to preſerve the liberties of Germany, and to prevent the immoderate aggrandizement of the Emperor.

Either the other great continental powers, Ruſſia and France, favour and act in concert, as is, on probable grounds, generally conjectured, or they do not: and in both caſes the acceſſion of Hanover to the confederacy againſt the Emperor is equally unfortunate to Great Britain. If Ruſſia and France, with all their tributary and dependent ſtates and princes, favour the exchange of Bavaria for the Netherlands, is it to be expected that the oppoſition of the Germanic league could poſſibly prevent it? It will not be ſaid that it could, without the interference of Great Britain. If Great Britain, then, in caſe of a rupture ſhould remain neutral, the object for which Hanover acceded to the league would be loſt; and a diſtruſt and jealouſy of Britiſh councils would prevail during the preſent adminiſtration, perhaps in ſome degree during the preſent reign, in the mind of the Emperor, our moſt natural and beneficial ally.

But the probability is, that a rupture on the continent, a war in which the elector of Hanover is a party againſt the Imperialiſts, would involve Great Britain in its flames, and, annihilating at once all our plans for the reſtoration and durability of public credit, and the extenſion of trade, precipitate thoſe diſaſters which hang over this country.

It is difficult for the King of Great Britain to be an unconcerned or inactive ſpectator of any attack that may be made on either the dominions or the dignity of the Elector of Hanover. Or, if that were poſſible, it is not credible that thoſe who ſhould make this attack would ever be induced to conſider him as ſuch. All conteſts in which Hanover has been engaged, ever ſince the acceſſion of the Houſe of Brunſwick to the throne of theſe realms, have involved, and muſt at the long run ever involve, either the arms or treaſure of Great Britain, or both.

When Charles XII. of Sweden had been long at a diſtance from his native country, executing vengeance againſt his ungenerous enemies, or ſuſtaining adverſity with a proud obſtinacy and perſeverance, in the hope of better fortune, the Danes wreſted from the kingdom of Sweden the duchy of Bremen, and the free city and diſtrict of Verden, both in the circle of the Lower Saxony. The Elector of Hanover, afterwards George I. of England, from an ambition of enlarging his dominions, purchaſed theſe territories from the Dane. The heroic King of Sweden, who fought not from any principle of rapacity, but from a ſpirit of vengeance, which is not unallied to a keen ſenſe of juſtice, by which he was certainly diſtinguiſhed, was not of a temper to forgive this tranſaction between the Daniſh and the Britiſh monarch. And if he had not been ſuddenly cut off by a random ſhot at the ſiege of Fredericſhall in Norway, a Swediſh invaſion, and the Pretender placed on the throne of England, would have exhibited in too ſtriking colours, how intimately the virtues, the imperfections, and the fortune, of an Elector of Hanover are connected with thoſe of a King of Great Britain, France, and Ireland. The continental diſputes in which we have been involved on account of Hanover in the two laſt reigns, are generally well known,

known, and ſome of them recent in our memories. What has uniformly happened hitherto, it is to be expected will happen again.

To maintain the liberties of Germany, although a matter to be wiſhed for by every friend to general liberty and humanity, is not certainly the particular province of Great Britain. The German Princes have, on different occaſions, been found equal to the taſk of maintaining their own liberties. But if they were not, they would be ſaved from the tyranny of Auſtria as heretofore, by the jealouſy of France. The interference of Great Britain on the ſide of the Princes of the Union, tends to draw cloſer and cloſer the bonds which for the preſent unite the French with the Auſtrians; while, at the ſame time, it both allows and inclines ſtates and princes to ſit ſtill, in a ſafe and inactive neutrality, that would otherwiſe join the confederates. While the power of Great Britain is pledged for the independency of Germany, both Germany and other princes will gladly commit to this officious nation the labouring oar, and enjoy while they can the bleſſings of peace.

Suppoſe that the Auſtrians, ſeconded, either ſecretly or openly by the Ruſſians and the French, ſhould prove an overmatch for the Germanic league, and begin to ſtrengthen their government, and extend it on the ruins of their neighbours; would not France be the very firſt to take the alarm? Would not the Dutch interfere? Would not the ſage and vigilant republic of Venice? Would not the King of Sardinia?—Nay, would not even the Turks and Ruſſians exert their influence and their arms to prevent the eſtabliſhment of ſo formidable an empire in their neighbourhood? Great Britain neglected to court alliances, or to enter into leagues offenſive and defenſive, at a time when ſhe needed foreign aſſiſtance to divert the ſtrength of France from naval preparation intended for the ſupoort of the Americans. But now, when we do not ſtand in need of ſuch alliances, we are in danger of being drawn by them into freſh difficulties. At a time when ſhe needs allies. ſhe neglects to form alliances; but ſhe precipitately runs into a league when ſhe is under no immediate neceſſity of doing ſo, and when that league threatens her with the greateſt dangers.

But Great Britain, it is alleged, is not bound by any act of the Regency of Hanover. The Britiſh parliament is not obliged, in conſequence of any deed of the Elector of Hanover, to ſend either money or troops to Germany. It is difficult, and perhaps it would not be very decent, to conjecture how far the attachment of the nation to the blood royal might induce them, in caſe of a war in Germany, to maintain the intereſts and honour of the ſovereign in Hanover. But if it ſhould, the fortune of Great Britain is committed to the uncertain iſſue of a very unpolitic and romantic war. If the Engliſh, on the other hand, ſhould quietly behold the invaſion and ruin of the dominions of Hanover, they would be degraded in the eyes of foreign nations. They would he conſidered as maintaining a neutrality, not from choice, but from conſcious weakneſs. They would be thought to lie in wait for a favourable opportunity of action. They would be treated either with ſuſpicion or contempt.

It is a maxim in the Engliſh conſtitution, That the King can do no wrong: but there is no ſuch maxim with reſpect to the Elector of Hanover. We may therefore deliberate, whether, if this Elector ſhould form ſuch connections as ſhould be ruinous to Great Britain, and carry his plans into execution, it would be right to go headlong into his views? There

X 2 are

are always more cases than laws; and, in many instances, it is the greatest exertion of political wisdom to prevent certain situations from being actually realised. We may imagine a case, where the troops of Hanover might be drawn out against those of Great Britain; and where the former might be led on by the electoral Prince *, and the latter by the King of England. Is the British soldier ever to be reduced to the necessity of choosing between the options of turning his arms against his sovereign or the heir apparent to the crown.

Where contingencies are not provided for by law, they ought to be obviated by the prudence of administration. Mr Pitt tells us, that he is not responsible for what is done by the council of Hanover. Not indeed by law, but certainly in the estimation of all sober judges. Quibbles of law are unworthy of a statesman. If the person who unites the sovereignty of Great Britain and Ireland with the dignity of the Elector of Hanover, should ever be persuaded to adopt measures dangerous to the interests and injurious to the reputation of Great Britain, it is the proper business of the privy council to remonstrate against them. If their remonstrances are not attended to, they may resign their offices. This option they have, as in cases where the chancellor and other officers refuse to execute the unwarrantable orders of the crown: and this forms a sufficient check on the exercise of the royal prerogative. If it were possible to conceive a case in which the Elector of Hanover should persevere, even after the representations of his privy counsel, to sacrifice the interests of his *British* to his *hereditary* dominions in Germany, and that the great offices of administration should be vacated in England, the powers of government would immediately be at a stand, and there would be a necessity of choosing between a powerful empire and a province of Germany. All pretext, therefore, and evasions, taken from the *ideal* distinction between the Elector of Hanover and the King of Great Britain and Ireland, are nugatory; suitable indeed to the subtleties and quibbles of a young collegian or barrister, but utterly unworthy of a great or of an honest statesman.

In all monarchies consisting of different and detached states and kingdoms, there is either a sameness of laws and government, or a subordination of one council of state to another. And this is necessary: for a kingdom divided against itself cannot stand; neither can an house divided against itself stand. Whatever scholastic ideas Mr Pitt may throw out concerning the distinction between the King of Great Britain and the Elector of Hanover, he should remember that these two are ONE; for, by attempting to divide them, he would only prove their IDENTITY in the severest manner.

It is very natural for ministers to flatter and humour the inclinations of their sovereigns: and it happens not unfrequently, that sovereigns consider themselves as having a private and personal interest different from that of their subjects. The Duke of Lauderdale, minister for the Scotch affairs in the reign of Charles II. exercised in Scotland the greatest tyranny and injustice. When this was reported to the King, he said, 'Lauderdale has indeed treated the Scotch ill; but I do not find that he has acted in any thing contrary to *my interest*.'

The frequent revolutions, and the unsettled state of the British government, might naturally lead George I. to consider his German dominions as his

* The eldest son of the Elector of Hanover is styled the *Electoral Prince*.

his principal object; and to make ſure, in the firſt place, of a reſpectable footing on *terra firma* on the continent. But ideas of this kind ought now to be for ever removed.

The Principle of the Commutation Act eſtabliſhed by Facts; by FRANCIS BARING, *Eſq.*

MR BARING, whoſe ſituation at the India Houſe affords him opportunities for information that will not be diſputed, obſerves, that ſufficient time has now elapſed to enable us to form a judgment of the conſequences that have reſulted from the commutation-act; and that it muſt therefore be ſatisfactory to the public, to have the progreſs of the plan, during the firſt year of its operation, laid before them. This taſk he has taken the trouble to execute, and has thereby ſubmitted the conduct of the company, and his own repreſentations of facts, to their judgment, as well as experience.

The firſt object that ſtrikes perſons in general, on this ſubject, is the demand of a new window-tax. When this money was drawn from them gradually, in the price of the ſmall parcels of tea bought for the regular ſupply of their families, they did not attend to it; as little do they attend to their preſent progreſſive ſavings in that article: but when eight or ten ſhillings are demanded under the odious name of a tax, for which *nothing* is received at the time of payment, their ſpirits revolt, they feel the heart-burn, and relieve themſelves by haſty imputations and execrations, the juſtice of which they do not wiſh to examine. Indeed, the eaſieſt mode of paying any tax is in the price of a commodity we conſume; but it is worth obſerving, that this caſe is deluſive, as it facilitates the impoſition of taxes.

As this ſubject comes home to us all, it may be worth while to ſee how it is ſtated by Mr Baring.

'As the commutation-tax has been objected to, becauſe its operation is unequal, it becomes neceſſary to offer a few remarks upon that ſubject.

'From the returns made to the tax-office, it appears, that England and Wales contain houſes and cottages, which are exempted from the window-tax on account of poverty, -	284,459
Houſes which pay the window-tax, -	714,911
Total of houſes and cottages, -	999,370

'Some political writers are of opinion, that the actual return of houſes greatly exceeds the number received at the tax-office; but altho' I cannot undertake to aſcertain how far the number of houſes which pay the tax exceeds the number ſtated in the returns, yet I have very little doubt that the houſes and cottages exempted, on account of poverty, amount to 600,000. However, I perſuade myſelf, that no perſon will envy the wretched inhabitants the inconſiderable advantage they enjoy.

'Of the remaining houſes, not fewer than 520,025 contain ten windows or leſs; and if no greater quantity than from two to ſix pounds weight, of the moſt inferior tea, be expended in each houſe, the reduction in price will more than compenſate for the additional duty; and, of courſe, the inhabitants muſt profit conſiderably by the meaſure.

'The number of the houſes which contain more than ten windows, and leſs than twenty-five, is 163,051. Theſe are generally inhabited by

perſons

perſons who occupy only one houſe; and there are very few inſtances of perſons living in ſingle houſes of this deſcription (whoſe expence within-doors is in any degree correſpondent to the appearance of their houſes without) who are not benefited by the commutation-act.

'The houſes which remain are ſuch as contain twenty-five windows and upwards: the number is, however, no more than 31,835: and, amongſt theſe, there are inns and other public houſes; and ſome boarding-ſchools, where tea is allowed to the children: the occupiers of ſuch houſes muſt therefore, from the quantity of tea conſumed in each, be conſiderable gainers. Part of the remaining houſes of the above deſcription are inhabited by men of rank and fortune, who ſupport three houſes or more; or by thoſe who inhabit only two houſes, but who live in a ſtyle ſuitable to their ſituation and circumſtances: and the former perſons, by the exemption of the third houſe, are amply compenſated for the additional window-tax upon the other two. With reſpect to perſons who inhabit only one houſe, it is preſumed, that a moderate eſtabliſhment in ſuch houſes will expend as much tea, as that the ſaving in price will compenſate for the additional duty upon windows.

'From the above premiſſes it follows, that the houſes and cottages exempted from the tax, on account of poverty, amount to - 284,459

Houſes containing from one to ten windows;	520,025
Ditto from ten to twenty-five windows; -	163,051
Ditto exceeding twenty-five windows; -	31,835
Total of houſes and cottages, - -	999,370

'It is, however, upon a part only of the inhabitants of the laſt claſs of houſes that any material additional burden, in conſequence of the commutation-tax, can fall: and, from the beſt information which I can obtain upon this ſubject, I am perſuaded, that the perſons occupying large houſes are, with very few exceptions, the parties who ſuffer by the meaſure. And here it ſhould be obſerved, that the returns made to the tax-office, of houſes containing fifty windows and upwards, ſtate the number at no more than 5385. If the actual number be greater (and which is highly probable), the inhabitants of ſuch houſes as are not included in the number returned, are exempted from the old as well as from the new duty: but if the return be correct, the number of houſes of the above deſcription, when compared with the total number of the houſes contained in the kingdom, ſcarcely merits attention; more eſpecially, as even the number ſtated will be very conſiderably reduced, by the exceptions which I have mentioned.

'To form an exact computation of the quantity of tea conſumed in ſuch houſes is impoſſible. Many of the inhabitants live in a profuſe, and others in an œconomical manner. An inſtance occurs, in two of my friends, which is exactly a caſe in point. The number of windows in each of their houſes is the ſame; but the conſumption at the table of one exceeds, in a tenfold proportion, the conſumption at the table of the other; excluſive of the tea expended by the ſervants, which is ſuppoſed to be nearly equal in each family: and yet the family (including ſervants) which conſumes the ſmalleſt quantity is benefited by the act.

'Many perſons inhabit large houſes, whoſe mode of living within-doors is not anſwerable to their appearance without. Perſons of this deſcription are preciſely the parties who can, in general, beſt afford to contribute

towards the exigencies of the ſtate; and who are moreover the moſt difficult for the financier to reach; as their incomes do not contribute, in any degree proportionate to their amount, towards either the cuſtoms or exciſe: but, with regard to thoſe whoſe ſtyle of expence is ſuitable to their rank, fortune, and external appearance, there cannot be a doubt but that they are upon the whole benefited.

'One deſcription of men muſt be an exception to this rule; I mean, thoſe country gentlemen who inhabit large houſes, and poſſeſs but ſmall fortunes. However, the ſize of their houſes muſt either be reduced to the ſcale of their income; or ſuch perſons muſt relinquiſh their old manſions, for dwellings more ſuitable to the contracted limits of their fortunes: but it is evident, from the manners and faſhions of the times, that houſes under ſuch circumſtances will gradually decreaſe in number and occupation: and it is alſo certain, that one or both of theſe circumſtances muſt have taken place, if the commutation-act had never paſſed; and, conſequently, they ought not to be aſſigned as cauſes for impeding the operation of a meaſure of ſuch public and general utility.

'I wiſhed to have laid before the reader a comparative account of the conſumption of tea in different houſes: but I am compelled to relinquiſh my intention; as ſuch a ſtatement muſt be ſubject very much to opinion; many rich perſons being mean enough to purchaſe the cheapeſt tea; and there being alſo people of the middling and poorer claſſes who are ſo extravagant as to purchaſe the beſt.

'I have taken no notice of Scotland, becauſe the number of houſes returned to the tax-office from thence amounts to no more than 17,734; which induces me to believe, that no complaint can poſſibly ariſe from that quarter.

'As the public have derived very great and ſolid advantages from the commutation-tax, the Eaſt-India Company, in whoſe proſperity the nation is at all times times deeply intereſted, have alſo benefited very materially thereby.'——

'The advantages hitherto ſtated, however important, are not the whole of the benefits which the public have already derived, and muſt continue to derive in a ſtill greater degree: for, in addition thereto, the ſmuggler receives a ſevere wound, in being deprived of one of the two great articles for the aſſortment of his cargo; and which cannot eaſily be replaced by any other ſubſtitute. To render that wound mortal, the eyes of government ought immediately to be turned to thoſe articles which ſtill remain, ſuch as ſpirits, tobacco, &c. and to which the principle of the commutation-tax may be correctly applied, and with equal ſucceſs.

'Great numbers of perſons have objected againſt the commutation-act who reſide at the ſea-ports, and even ſome of the principal country-towns; alleging, that they do not derive that advantage from the reduction in the price of tea, in return for the duty which they pay for their windows, which the miniſter and the Eaſt-India company gave them reaſon to expect. The truth is, that thoſe perſons and places were in general ſupplied by ſmugglers; and therefore they are parties in the ſame cauſe. But numbers who reſide even in thoſe places, are convinced, that ſuch practices are not only prejudicial to the revenue; but that they alſo operate moſt fatally againſt the wealth and proſperity of the country at large, by draining it of its gold and ſilver, which have been conveyed to the continent by the ſmug-

glers, to an immenſe amount. Such perſons muſt, at the ſame time, be ſenſible, that, had it not been for the riſing proſperity of this country, towards which the checks given to ſmuggling have eſſentially contributed, additional taxes muſt have been impoſed, of which they would have been obliged to bear their proportion; and the amount of which proportion would probably have greatly exceeded the whole which they now pay as a commutation upon their windows.'

Mr Baring traces the operation of this transfer of duties, in all points, as it affects the conſumer, the ſmuggler, the company, and the ſtate: for the detail we muſt refer to the pamphlet at large; and content ourſelves with the following ſummary view given at the cloſe:

'First, let it be obſerved, that the average quantity of tea ſold by the company for ten years prior to the paſſing of the commutation-act, was very little more than ſix millions of pounds weight *per annum*; but, within the firſt twelve months after the act took place, the quantity ſold exceeded 16,000,000 lb.

'Secondly, the amount of the duty ſtill continued upon tea has, in the firſt year only, exceeded the eſtimate by no leſs than L. 60,434.

'Thirdly, the total ſum paid by the purchaſers, for teas ſold ſince the paſſing of the act, amounts only to L. 2,770,799; but, had an equal quantity been ſold at the former prices, the purchaſers muſt have paid not leſs than L. 4,826,261: conſequently the public have been benefited to the amount of L. 2,055,462 by this regulation.

'Fourthly, the increaſe in the annual amount of the company's ſales, will oblige them to extend their importations from China, in order to fulfil the requiſitions of the act; and for which purpoſe, not leſs than 45 large additional ſhips, and 3450 ſeamen, muſt be conſtantly employed by the company.

'Fifthly, their exports of the woollens and lead of this country muſt be augmented from the value of L. 111,000, to which the amount has hitherto been limited, to at leaſt L. 300,000 *per annum*, which will be neceſſary hereafter.

'Finally, the retaining within this kingdom a balance, amounting annually to no leſs than L. 1,032,400; which, prior to the act, was regularly paid to foreigners in ſpecie, through the medium of the ſmuggler; and which balance will, in all probability, be greatly increaſed, when the purpoſes of the act ſhall have been carried completely into execution.

'Theſe advantages, which have ariſen from a ſingle operation, are of ſuch magnitude and importance, as to ſatisfy every impartial perſon of the beneficial conſequences which muſt reſult from a general application of the ſame liberal principle to the duties ſtill ſubſiſting upon various branches of the manufactures and commerce of Great Britain.'

The operation of this extenſive experiment, which will daily unfold its good or bad properties, will ſuperſede the neceſſity of dwelling on the advantages of ſimplifying the modes of taxation, in every inſtance where an average can be ſettled, ſo as to guard againſt the manifeſt oppreſſion of individuals.

Mon. Rev.

The

of Wimey, who with his army of ſeverall hundred thouſands, were deſtroyed (myſelf being then head general). The King's head we have preſerved to this day, with fleſh and hare on; the head of his generals wee diſtinguiſhed by giving them place on each ſide of the doors of our Feteaſh houſes; and his under captains of warr's heads have paved all before the doores; and the head of the common ſoldiers we ſhatt round the walls of the pallace of our anceſtors, as cloſs as they can lye one by another; and ſince that I have been ſo fortunate in warr, that I have not only completed that (which is in circumference about three miles) but three fourths of my own houſe before I was king, which is about a mile and a half round, and hope in time to complete the out-walls of all my great houſes in the ſame manner, which are in number ſeven, and containes my wifes, which are in number at leaſt as many thouſands beſides houſehold ſlaves, but no man ſleeps within the walls of any of them after ſun-ſet but myſelfe.

My houſes under myſelf is entirely govern'd by my chiefe wifes, with all the eaſe imaginable, unleſs doorkeepers and thare aſſiſtants, who are always a bobuſk ſort of women ſlaves. I have no diſturbance or controverſies whatever, either amongſt my wifes or other ſubjects, every one knowing thare duty, place, and ſtation; for if any tranſgreſs againſt my laws or cuſtoms, or att leaſt them of my fore-fathers, thay muſt ſuffer by death, and ſometimes not in my power to ſave them, without violateing the laws of my gods, kingdom, and predeceſſors, and bring thare curſe on me and country: however, I never give ſentence without ſufficient proof, or the gods convicting them by thare taking the fateaſh, and after that I have ſometimes endeavour to make it up by thare contrition, and ſome offerings to the gods and my deceaſed relations, who, wee firmly believe, has a power of revenging any wrongs done to them by violating the laws and cuſtoms of thare country and anceſtors, and that it is in thare power alſo to proſper us or fruſtrate our deſigns, nay even to take away our lives.

I hope you, or att leaſt your trading ſubjects, will ſend me back this white man as governor or chief over other white man and woman, to live in my country, and thay ſhall have as many of my ſubjects as they deſire to aſſiſt them in building a caſtle, fort, houſe, or houſes as they ſhall think fitt and convenient for trade.

When I ſend my forces againſt Widah, as I fully propoſe to do, I ſhall give orders to my Generals to take care not to hurte any of the white mans goods, or perſons, if they keep in thare fort and factory; but if they come in a warlike manner to aſſiſte the kings and people, and happen to be kill'd or wounded, muſt not blame me or people.

This white man will informe your merchants traders to my country what I deſire and is fitt for me, for thare is nothing ſo coſtly, rich, and fine, but what I'le purchaſe, even to a thouſand ſlaves for any ſingle thing (that may be worth it), he knows what I'le like, beſides the common commodities, as guns, powder, cowries, our money, &c.

For as I here you are the greateſt of white kings, ſo I think myſelf the greateſt of black ones, or emperor, having now ſo many kings under me who dirſte not come into my preſence without falling flatt on the ground, and rubbing their mouth nine times in the duſt before they opens it to ſpake to me; and when I confer any dignities or favours on them, wipe the ſoles of my feet with the haire of their heads, throwing duſt over themſelves, and makeing the very ſkies ring with thares and there

peoples acclamations; but this only as to my owne people and subjects; as to the white man, he always satt in a chaire in my presence as I did, and always shew'd him the same compliments as he shew'd me, and shall continew to all white man the same, according to there stations.

My customs differ very much from them of the kings of Ardah; for they, after being made kings, never went out of dores, or abroad to be seene by the common people, but always indulged and diverted themselves in the small compass of thare palace amongst there wives, who was under the care att other times of there evenucks; and att the conquest of that country I took several of them along with his wife's; the women I thought good to add to my owne, as we esteam ourselves, and are look'd upon by all neighbouring nations the greater and richer the more we have; but as to the evenucks (a useless sort of fellows) I gave them back to his son with some thousands of his old people and relations. On my restoring him to his kingdom, which is now tributary to me, with the rest of his dependant kingdoms, nine of whose princes came in one month to be reenstated by me, which I did with the same ceremony as formerly done by the kings of Ardah, which is as follows: viz. Being assembled, they signify to some of them, that they are come to submitt themselves and countrys to me, and that for ever after they will owne no one to be the great king or emperor but me and my successors, denying any allegiance to the king of Ardah (which was killed in the conquest), and now, as it ware in the bushes pretends a write of being the great king or emperor, though I have gott it by force of arms, and the son of the late king has benn made by me in the same manner as the rest; but if he has not a great care, he and his adherents may chance to share the same fate as his brother did, for I'le have his head if possible; but as to the ceremony, it being signified to me as before, I order a silk gound, hatt, chair, and soard to be brought out by separate persons, and carried before me to the prince who is to receive them, he being on his knees, I order him to rise and receive them; upon which two of my old oves or judges veste him with the gound and hatt, then I seat him in the chair and deliver to him the soard, wich he is to be assistant to me with, and defend his country against any of our enemies; this being done, he rises from the chaire, falls on the ground, and kisses it nine times, and between every three, clapping his hands in a very regular manner, the same is done by all his caboshiers and people about him, which I answer by a clapping of my hands standing; after this he remaines on his knees, or sitting or lying on the ground; for he's not to sit on any thing above it in my presence; after that time, the chaire being for his owne house amongst his owne subjects; after this I dismiss him with giving him and people severall presents of clauth, corall, brandy, pipes, and tobacco, and a sume of money to bare there expences home, they being pleased with the reception they mett with, and I with haveing added a kingdom to my dominions.

We have a custom, wich is quite contrary to Ardahriens—I am obliged to go out at different times in the year, and strow great quantities of goods and money amongst the common people, and make sacrifices to our gods and fore-fathers, sometimes of slaves (which custom I have much broke) sometimes of horses, other times of oxen, and other creatures.

I very often besides love to go abroad about eight or ten miles an end, in what is call'd by the Portuguese

tuguese a *surpentine;* not but that I have many fine chaires, but do not like to truft to my people's carrying them, not being fo much ufed to them as the other. When I am out I fix myfelf under fome great fhadey tree; whare I view what number of armed people I have ready in two or three hours; by this time up comes two or three hundred of my inferiour wifes, the chief favourites being a-bout my perfon in fundry ftations, fome to fan and cool me, others to keep the flies away with whifks, others holding my armes, as gun, piftols, and fabre, &c. others again holding kedyfalls or humbrellows, which ftand on the ground and make a canopey over my chaire, and another to fill and light my pipe; which being done, I order the aforefaid bands of women to be unloaded, who have each a cafe of brandy, though cloathed in crimfon, green, blue, and black velvett and fine filks, and arrayed with great quantities of large corall (for my flaves buy me things of all nations). Befides I have many fine things which comes over land, by a people which are called *Mallays*, and are in comeing fome months; there religion are Mahometans (and tells me that near the fea, on the other fide, are a fort of white man); I have many of thefe people in my country, and follow thare feveral occupations as well as trading, in wich I give them great encouragement (as I do to all ftrangers). I have oppointed a governor or petty king of their owne over them; thefe ware the people who fome of them ufed to go down to Whidah and Jacquin, and come back and give us an account of the ftranger manner of fhips and white man coming to trade thare, which we long found to be true by thare gunns, powder, and all fortes of goods being brought from market to market.

But to return:—When I have fmoked my pipe, and my people have pretty well exercifed themfelves in activety of body, by running, leaping, and firing thare arms, as if engaged, I order my brandy to be diftributed, which is foone made away with, and then the fun being pretty well gon, I return home with the acclamations of my people, with my drums beating, and hornes of different fortes founding, with other fortes of my country mufic, in wich I have great numbers day and night continually employed about my houfe.

I fhall not truble you much more on thefe things, but hope to hear from Your Majefty per the aforefaid white man, who has promifed me to return, and bring back with him his aforefaid linguifter, Captain Tom, who is one of the king of Jacquin's family, who I took likewife at Ardah with him, and being defirous to go and fee England, I fend him, that on his return, unlefs death prevents, he may give me a large account of Your Majefty, countries, and dominions; and that he may the better qualify himfelfe for the great poft of Yewo Gah Als, Captain Blanco, or the white man's cabofhiere, which I defigne to give him on his return, and hope that he'l be more fitt and capable to anfwer the white man's endes than any one heretofore, knowing thare ways and cuftoms.

So one more hopeing Your Majefty, the company, or other trading fubjects, will not fail to fend me back this white man, who is now to me as much as my fon, whom I defign fhall fucceed me, and whoever comes with him fhall not want encouragement; neither fhall any fhip that comes by his means, and to him, pay any tribute or cuftoms to me, as they did to the king of Ardah, for fix years after his arrival att Jacquin or Dawhomay.

He can informe you more att large of my wars, conquefts, great-

T 2 nefs,

ness, and grandeur, though a black; so shall take leave, and hope your God will always prosper your warrs and undertakeings, and commit the said white man to his and your care, for I shall not faile (as I have already done) to offer sacrifices to mine continually for his preservation and safe return, with assurances to them, that on it I will give for that purpose, oxen, hoggs, sheep, and goats, &c. and shall be more rejoiced att it, then att the greatest battle or conquest I ever won; so I remain, with the most profound respect, as the Gods have made us blacks to serve you,

Great Prince,
Your Majesty's most faithful and obedient friend humble servant,
Trudo Audato Povesaw Daujerenjon Suveveto Ene-Mottee Addee Pow, a Powlo Cow Hullow Neccresy,
Emperor of Dawhomay.

P. S. Could I write my own mind, or explain myself as I would, I should say a great deal, but believe this white man has done it as much as possible *.

On the Power *and* Views *of* France.

(*This Essay we insert, thinking it contains Matter of very great and important Concern, though certainly conceived too much in the Spirit of Party, which in some Places we have endeavoured to soften* †.)

THE rivality which subsists between Britain and France seems not likely to terminate, except in the ruin or degradation of one of these kingdoms. From the issue of the last disgraceful war, and from a variety of circumstances, which shall be laid before the public in this speculation, the scale of the latter seems to preponderate in a degree truly alarming to every Britain. Possessed of this advantage, and fully sensible of the possession, our rival kingdom is ardent and indefatigable in improving it to the utmost. Every nerve is exerted; public alliances are contracted, and secret negociations every where in agitation; *while at the same time, like the midnight incendiary, she silently feeds the flame of discord she has contributed to raise.*

To all this, what does the British ministry oppose? Some unavailing attempts for a commercial treaty with France, and the wonderful Irish propositions: the former, but partially and feebly calculated to guard against the impending ruin; and the latter the most admirable source of contention and hostility that could possibly be imagined. Without a single ally that is able effectually to assist us, no attempts are made to obtain the friendship and support of any European power; or, if any such attempts have been made, the wisdom of other cabinets has forbidden any alliance with a kingdom where incapacity presides at the helm. While France is supported by Spain, Russia, the Emperor, Sweden, Sardinia, &c. while she sends able negociators to every court, to watch over her political and commercial interests, we stand friendless and alone; we entrust the important business of negociation to the wisdom, experience, and diplomatic knowledge, of a Dorset and a Chesterfield, and lay the weighty burden of government on the infant shoulders of Mr Pitt!

No wonder that our present ministry should be blind to the peril of our situation, or without solicitude about consequences. The ignorance of some, and the want of principle in others, fully account for every spe-

* *Matty's Review.*

† *Political Magazine.*

ſpecies of folly and enormity. But to the thinking mind it muſt appear aſtoniſhing, that the increaſing power of France, and her improvement in political ſagacity, are either unknown, or unattended to, by a people hitherto famous for good ſenſe, and to many of whom the following circumſtances can be no ſecret.

When Lewis XIV. aſſumed the reins of government, he found himſelf at the head of a great kingdom, which Cardinal Richelieu may be ſaid to have ſubdued and new-modelled. The feudal influence and conſequence of the great lords were at an end: and the former rivals of Majeſty had become the humble ſatellites of the throne. The Huguenots were no longer formidable. He felt himſelf abſolute, the uncontrolled diſpoſer of the rights and privileges, the lives and fortunes, of his ſubjects. In ſuch a ſituation, and conſidering the character of the monarch, it is not ſurpriſing that views of conqueſt ſhould occupy his mind. During the courſe of a long reign, immenſe ſums and the blood of millions were ſacrificed to the darling object of his ambition. But, ardent, impetuous, and overbearing, while he believed himſelf able to cope with the united arms of Europe, he paid little attention to the concealment of his deſigns. Jealouſy and alarm were therefore generally diffuſed; which produced confederacies that put a ſtop to the career of his victories. Though, in the end, he in part ſucceeded, yet what he acquired was hardly an equivalent for the blood and treaſure expended in the acquiſition, and he died a prey to gloom and diſcontent in the arms of Maintenon and bigotry.

It was in this reign that Colbert gave exiſtence to commerce and a French marine; and though they have both ſuffered exceedingly in ſubſequent wars, yet their general progreſs and aſtoniſhing increaſe are ſo ſeverely felt by this kingdom, that they cannot now be called in queſtion.

The ſlight ſketch of this part of the hiſtory of France, as connected with Britain, is drawn merely to elucidate what follows: to impreſs on the public a truth which appears not at all attended to, and upon which hangs the proſperity, perhaps the exiſtence, of Britain, as an independent nation.

Something that appears like greatneſs in the character of Lewis XIV. the lucky aſſemblage of wiſe ſtateſmen and able generals, who united their efforts in giving reſpectability and eclat, if not conſtant ſucceſs, to his ambitious ſchemes; the buſtle and activity of his reign; the uſeful eſtabliſhments that were formed; the magnificent works that were executed; the number of men of ſcience and of genius which appeared at that period; all contribute to dazzle the mind, and perſuade us that France had *then* reached the ſummit of power and glory. But the fact is, that ſhe has *now* more real ſtrength and power than when under the dominion of that monarch.

On this important and alarming truth we wiſh to fix the attention of every Briton.

The enumeration of every circumſtance which has contributed to give additional force to the kingdom of France, ſince the period alluded to, would far exceed the bounds allotted for this ſpeculation. A few of the cauſes ſhall be produced. Theſe, with their obvious effects, will be ſufficient to convince the moſt incredulous, and rouſe the moſt lethargic reader.

I. The *commerce* of our rival nation has been gradually extending ſince the epoch referred to, and has brought along with it an influx of wealth. From this a double advantage is derived: riches, which, in this age, are more than ever the ſinews of war,

war, are not wanting to the views of ambition, and the number of expert ſailors is every day increaſed. From this ſource ſprings another advantage, which France did not formerly poſſeſs. The lower and middle ranks of life have emerged into conſequence, and are no longer conſidered by the nobility and the monarch as objects of contempt, as beings of an inferior ſpecies. Their rights and privileges are attended to; they do not now look upon themſelves as ſlaves in a land which they inhabit through neceſſity and with regret; but as members of a community, of which they form a reſpectable part, and to which they are attached from intereſt, from patriotiſm, from every thing that can influence the reaſon or paſſions of men. In their former abject condition, they may be conſidered as an inert maſs, incapable of exertion: or, if at any time ſcourged by the rod of power, they were compelled to aſſume the appearances of activity, and ſecond the views of the deſpot, ſtill their aid was feeble and reluctant. But now, our rival kingdom has, by this important revolution, made the invaluable acquiſition of millions of patriots; who conſider her intereſt as their own, and who will ſacrifice every thing in the defence of that parent ſtate, in whoſe boſom they are protected and cheriſhed. This may be termed a *creation* of ſtrength, of a kind the moſt ſtable and permanent.

II. Aided by an extended commerce, France has formed a *marine*, which muſt ſtrike this nation at once with aſtoniſhment and regret. Nor will our regret be leſſened, when we ſee her purſuing this object with the wiſeſt and moſt indefatigable exertion. Our rulers know, or ought to know, that to rival us on the ocean is now the great aim of the French government; that, in reſpect of this, every other purſuit is only ſecondary; and that a kingdom, rich, populous, united, and jealous of our naval glory, muſt ſucceed in the fatal deſign, if not counteracted by a ſpirit and wiſdom to which the preſent cabinet ſeem utter ſtrangers.

III. The *manufactures* of France keep pace with her commerce. The time was, when the endeavour to rival us in the woollen manufacture was treated with ridicule and contempt. The total loſs of the Levant trade is a melancholy and convincing proof of our miſtake: or, if a farther proof is wanting, it is beyond a doubt, that broad cloth of the fineſt quality, equal in every reſpect to ours, and ſold at as low a price, is now produced in France, with this peculiar advantage, that it is not ſo ſlight as Engliſh cloth, and therefore preferred in the northern markets. We at preſent treat the attempts at competition in the fabrication of hardware with equal ridicule; and it muſt be acknowledged, that in this the French have not hitherto ſucceeded: the ſpecimens they have produced are in every reſpect inferior to our Birmingham and Sheffield ware. But their perſeverence in the attempt, the eagerneſs with which they purſue it, the progreſs they have already made, the encouragement of every kind which is beſtowed by government on the undertaking, ſhould all teach us to mix trembling with our mirth. Their ſucceſs in the woollen trade was, at the commencement, infinitely more unpromiſing. The paſt ſhould inſtruct us as to the probabilities of the future. In every thing France is anxious to rival us, and in every thing will ſhe probably ſucceed, unleſs a ray from above illuminate our miniſters as it did the apoſtles of old: but, as this is not likely to happen, we muſt truſt to the ſpirit and indignation of an injured people, which we hope will ſoon baniſh ignorance and imbecility from the councils of the throne.

We muſt not endeavour to reſt ſatisfied

tisfied with the consolation that an absolute monarchy, where trade is looked upon with contempt, can never rival a free state in commerce and manufactures. This argument, when applied to France, is exceedingly fallacious. There has been (as we have already observed) a silent and gradual progress in the state of that kingdom, of which this nation is not aware The diffusion of science and philosophy has helped to eradicate the false and narrow ideas which formerly prevailed there on that and many other subjects; and our writers upon government, and the rights of mankind, are perhaps no where more admired than in France. The consequence of this is, that though the outward form of government remains, its temper and character are changed. A despotic monarch, an insolent nobility, and a brutal soldiery, no longer rule without controul over an oppressed and unhappy nation: of the laws which always existed, there is in general an equal and impartial execution: the people at large have arrived at political consequence, and feel their weight in the scale. The body of the nation have become sensible that they have rights which ought to be maintained; while the king and his ministers are convinced, that on the maintaining them depend the happiness and prosperity of the whole. Instead, therefore, of deceiving ourselves with a false state of things, we should reflect, that a nation possessed of the advantage just mentioned, will probably succeed in every scheme, whether of a political or commercial nature.

After having considered the present state of the *commerce*, *marine*, and *manufactures* of France; if we cast our eyes on the situation and extent of that country, whose numerous ports are washed both by the ocean and Mediterranean; if we reflect that it contains more than twenty-four millions of inhabitants; we ought not surely to be blind to the danger, nor partake of the astonishment and stupor of our political watchman; who, instead of descrying danger from the height to which he has been most wonderfully raised, is stunned and giddy from the unnatural elevation; and, to say no worse of him,

> "Feels just as Nell did when she woke
> In Lady Loverule's bed."

IV. The political consequence of France has only been held up in one point of view. There is another light in which she must be exhibited, that should lead her to be regarded by Britain with a jealous and a watchful eye:—we had almost said as an object of terror. But never shall the hearts of our brave countrymen receive from us an impression of the kind. Should the humiliating day ever arrive, when, in weighing ourselves in the balance with France, we should give way to pusillanimous despondency, every expedient would be in vain, and the sun of Britain be set for ever. Our desire is only to awaken, to rouse, to alarm. As soon as our fellow-citizens appear conscious of their situation, we shall with the utmost confidence entrust the rest to the spirit, vigour, and good sense of a powerful nation.

Without farther preface, what we have next to observe is, that the power of France, such as we have represented it, becomes more dangerous to us, as it is solely directed against the British nation. A striking feature in our contests with France during the reign of Lewis XIV. and long afterwards, is, that we never engaged singly in the quarrel, and that the depression of England was not the primary, the only object of that kingdom. The state of things is now totally changed, and to our degradation and destruction does every scheme which she undertakes ultimately tend. For this she has quit-

ted his favourite idea of continental acquiſitions; for this ſhe has raiſed that univerſal jealouſy of Britiſh ambition, the conſequences of which we felt ſo ſeverely laſt war; for this, unſubſidized, and to her own diſadvantage, did ſhe ſupport and give ſucceſs to American reſiſtance; for this, are we, by her intrigues, without a friend or ally in Europe, while ſhe herſelf is ſtrengthened by alliances with all the leading powers on the continent; and for this has ſhe aſſiſted that ſtrange compound of repugnant paſſions in our miniſter, endeavouring to burſt aſunder the bonds of mutual amity and affection which united the kingdoms of Britain and Ireland.

To this critical ſituation we wiſh to turn the attention of our countrymen: on this we intreat them to dwell with all the attention and ſolicitude the importance of the ſubject demands. The danger is great, and is every day increaſing. Our all is at ſtake. While the reſt of Europe ſtand alooff, and behold us as the *accurſed thing* of the Jews, our Gallic foe looks with exultation on his future prey, and meditates when and where to give the mortal blow. While the ſtorm is gathering around, our miniſter, inattentive to its progreſs, or regardleſs of conſequences, is purſuing meaſures that will render us every day leſs able to withſtand its fury.

Unaffected Gaiety of the Inhabitants of Picardy.

IN Picardy, every petty baron is lord paramount of his village: the *payſans*, who are his vaſſals, obey his commands in the moſt minute circumſtances. If any quarrels ariſe, the *chateau* is the grand tribunal where all contenſions are decided. It is to this place they likewiſe bring their tribute, either in corn, poultry, eggs, and ſo forth, being as a rent in kind. When ſickneſs appears amongſt them, *madame la barronne* has a ſmall diſpenſary, and ſhe diſtributes the remedies: ſimple and few are thoſe wanted where luxury has not ſpread her baneful influence. They live as in a ſtate of nature. The baron is ſupplied, and their own produce furniſhes them almoſt with every want. They frequent no market, and the liquor which they uſe is too weak to intoxicate. The *Picards*, however, are remarkably cheerful, *vives et enjoués*. But how ſhall I deſcribe the *aimables Picardiennes?* they poſſeſs the ſame qualities as the men in a higher degree, and, beſides, a *je ne ſçais quoi de picquant*, which I know not how to tranſlate. They probably derive this advantage from the climáte of the province; and the changing one letter only will make its appellation ſynonymous to their character. I ſhall add to this, a certain mode of dreſs, *qui reliève*, and treſſes neatly braided on the head, without any other ornament, give them an air and figure *tout-à-fait charmante.* Some few years back, being on my route to Paris, *La Jeuneſſe* propoſed ſtopping at a little *cabaret*, or *cantine au vin*, as he dignified it, in order to refreſh the horſes, pretending I made the horſes drive too much *à l'Angloiſe;* and, continued he, '*Monſieur* may taſte here ſome *petit vin*, which is quite light and *picquant*.' I ſoon diſcovered that the wine was not the loadſtone which attracted his notice, but a *petite Picardienne*, the innkeeper's daughter, and a flame of his, who at his requeſt obliged me with a ſong *en patois*. During theſe tranſactions, my attention was diverted to a gentleman ſitting on a bench at the door in a ſilk gown and nightcap, with two ladies by his ſide, likewiſe

Who can refuse a smile that reads thy page,
Where surly Sam, enflam'd with Tory rage
Nassau bescoundrels, and with anger big,
Swears Whigs are *rogues*, and ev'ry Rogue a *Whig*?
Who will not, too, thy pen's *minutiæ* bless,
That gives posterity the Rambler's dress?
Methinks I view his full, plain suit of brown,
The large grey bushy wig that grac'd his crown,
Black worsted stockings, little silver buckles,
And shirt that had no ruffles for his knuckles.
I mark the brown great-coat of cloth he wore,
That two huge Patagonian pockets bore,
Which Patagonians, wond'rous to unfold,
Would fairly both his Dictionaries hold.
I see the Rambler on a large bay mare,
Just like a Centaur ev'ry danger dare,
On a full gallop dash the yielding wind,
The colt and Bozzy scamp'ring close behind.
Of Lady Lochbuy with what glee we read,
Who offer'd Sam for breakfast cold sheep's head;
Who, press'd and worried by this dame so civil,
Wish'd the sheep's head and woman's at the devil.
I see you sailing both in Buchan's pot—
Now storming an old woman and her cot;
Who terrify'd at each tremendous shape,
Deem'd you two demons ready for a rape.
I see all marv'ling at M'Leod's together
On Sam's remarks on whey and tanning leather;
At Corrichatachin's, the Lord knows how,
I see, thee, Bozzy, drunk as David's sow,
And begging, with rais'd eyes and length'ned chin,
Heav'n not to damn thee for the deadly sin.
I see, too, the stern moralist regale,
And pen a Latin ode to Mrs Thrale.
I see, without a night-cap on his head,
Rare sight, bald Sam in the Pretender's bed.
I hear (what's wonderful!) unsought by studying,
His classic dissertation upon pudding.
Of Provost Jopp, I mark the marv'ling face,
Who gave the Rambler's freedom with a *grace*.
I see too, trav'ling from the Isle of Egg,
The humble servant of a horse's leg;
And Snip, the taylor, from the Isle of Muck,
Who stitch'd in Sky with tolerable luck.
I see the horn that drunkards must adore;
The horn, the mighty horn of Rorie More;
And bloody shields that guarded hearts in quarrels.
Now guard from rats the milk and butter barrels.
Methinks the Caledonian dame I see
Familiar sitting on the Rambler's knee,
Charming, with kisses sweet, the chuckling sage;
Melting with sweetest smiles the frost of age:
Like Sol, who darts at times a chearful ray
O'er the wan visage of a winter's day.
'Do it again, my dear,' (I hear Sam cry)
'See who first tires, my charmer, *you* or I.'
I see thee stuffing, with a hand uncouth,
An old dry'd whiting in thy Johnson's mouth.
And lo! I see, with all his might and main,
Thy Johnson spit the whiting out again.
Rare anecdotes! 'tis anecdotes like these,
That bring thee glory, and the million please!
On these, shall future times delighted stare,
Thou charming haberdasher of small ware!
Stuart and Robertson, from *thee*, shall learn
The simple charms of Hist'ry to discern:
To *thee*, fair Hist'ry's palm shall Livy yield,
And Tacitus, to Bozzy, leave the field!

Peter. *A German Tale.*

IN a village of the Markgravate of Bareith in Franconia lived a husbandman, whose name was *Peter*. He was in possession of the best farm in the country; but that was the least part of his riches. Three girls and three boys, whom he had had by his wife Theresa, were already married, had children, and were all of them his own inmates. Theresa his wife was seventy-eight years of age; he himself was eighty; and both were beloved, served, and respected by this numerous family, who had made it their business to prolong the old age of their venerable parents. Sobriety and labour during a long life, had guarded them against the infirmities of old age: content, loving, happy, and proud of their children, they blessed God, and prayed for their offspring.

One evening, having passed the day in reaping, the good old Peter, Theresa, and his family, seated on the turf, were indulging themselves at their own door. They were lost in contemplation of those sweet summer nights that the inhabitants of cities never know. Observe, said the old man, how that beautiful sky is besprinkled with stars, some of which falling from the heavens, leave behind them a long train of

 fire.

fire. The Moon, hid behind these poplars, gives us a pale and trembling light, which tinges every object with an uniform and soft splendor. The breeze is hushed; the tree seems to respect the sleep of its feathered inhabitant. The linnet and thrush sleep with their heads beneath their wings. The ring-dove and her mate repose amidst their young, which have yet no other covering or feathers than those of their mother. Nothing interrupts this deep silence but that plaintive and distant scream, which at equal intervals strikes our ears: it is the cry of the owl, the emblem of the wicked. They watch while others rest; their complaints are incessant, and they dread the light of heaven. My dearest children, be always good, and you'll be always happy. Sixty long years have your mother and I enjoyed a happy tranquillity. God grant that none of you may ever purchase it so dearly.

With these words a tear stood in the old man's eye. Louison, one of his grand-daughters, about ten years old, ran and threw herself in his arms. My dear grandpapa, said she, you know how well pleased we all are, when of an evening you tell us some pretty story: How much more delighted should we all be if you would tell us your own! It is not late, the evening is mild, and none of us are much inclined to sleep. The whole family of Peter seconded the request, and formed themselves in a semicircle before him. Louison sat at his feet and recommended silence. Every mother took on her knee the child whose cries might distract attention: every one was already listening; and the good old man, stroaking Louison's head with one hand and the other lock'd in the hands of Theresa, thus began his history.

It is a long time ago, my children, since I was eighteen years of age and Theresa sixteen. She was the only daughter of Aimar the richest farmer in the county. I was the poorest cottager in the village; but never attended to my wants, 'till I fell in love with Theresa. I did all I could to smother a passion, which I knew must one day or other have made a wretch of me. I was very certain that the little pittance fortune had given me would be an eternal bar in the way to my love; and that I must either renounce her for ever, or think of some means of becoming richer. But, to grow richer, I must have left the village where my Theresa lived; that effort was above me; and I offered myself as a servant to Theresa's father.

I was received. You may guess with what courage I worked. I soon acquired Aimar's frindship and Theresa's love. All of you, my children, who know what it is to marry from love, know too the heart-felt pleasure of reciprocity in every interview, every look, every action. Theresa loved me as much as she herself was loved. I thought of nothing but Theresa; I worked for her; I lived for her; and I fondly imagined that happiness was then eternally mine.

I was soon undeceived. A neighbouring cottager asked Theresa in marriage from her father. Aimar went and examined how many acres of ground his intended son-in-law could bring his daughter; and found that he was the very husband that suited her. The day was fixed for the fatal union.

In vain we wept; our tears were of no service to us. The inflexible Aimar gave Theresa to understand that her grief was highly displeasing to him: so that restraint added to our mutual wretchedness.

The terrible day was near. We were without one glimmering of hope. Theresa was about to become the wife of a man she detested. She was certain death must be the inevitable consequence. I was sure I could not survive her: we made up our minds to the only way that was left us; we both ran off, and heaven punished us.

In the middle of the night we left the village. I placed Theresa on a little horse that one of her uncles had made her a present of: it was my decision that there was no harm in taking it away, since it did not belong to her father. A small wallet contained her clothes and mine, with a trifle of money that Theresa had saved. For my part, I would take nothing with me; so true it is, that many of the virtues of youth are the offspring of fancy; I was robbing a father of his daughter, and I scrupled at the same time to carry off the value of a pin from his house.

We travelled all night; at day-break we found ourselves on the frontiers of Bohemia, and pretty nigh out of the reach of any who might be in pursuit of us. The place we first stopped in was a valley, beside one of these rivulets that lovers are so fond of meeting with. Theresa alighted, sat down beside me on the grass, and we both made a frugal but delicious meal. When done, we turned our thoughts to the next step we were to take.

After a long conversation, and reckoning twenty times over our money, and estimating the little horse at its highest value, we found that the whole of our fortune did not amount to twenty ducats. Twenty ducats are soon gone! We resolved, however, to make the best of our way to some great town that we might be less exposed, in case they were in search of us, and there get married as soon as possible. After these very wise reflections, we took the road that leads to Egra.

The church received us on our arrival;

 and

and we were married. The prieſt had the half of our little treaſure for his kindneſs; but never was money given with ſo much good will. We thought our troubles were now all at an end, and that we had nothing more to fear; and indeed we bought eight day's worth of happineſs.

This ſpace being elapſed, we ſold our little horſe; and at the end of the firſt month we had abſolutely nothing. What muſt we have done? What muſt have become of us? I knew no art but that of the huſbandman, and the inhabitants of Great cities look down with contempt on the art that feeds them. Thereſa was as unable as myſelf to follow any other buſineſs. She was miſerable; ſhe trembled to look forward; we mutually concealed from each other our ſufferings; a torture a thouſand times more horrid than the ſufferings themſelves. At length, having no other reſource, I enliſted into a regiment of horſe garriſoned at Egra. My bounty-money I gave to Thereſa, who received it with a flood of tears.

My pay kept us from ſtarving; and the little works of Thereſa, for indigence ſtimulated her invention, helped to keep a cover over our heads. About this time a child coming to the world, linked our affections cloſer.

It was you, my dear Gertrude; Thereſa and myſelf looked upon you as the pledge of our conſtant love and the hope of our old age. Every child that heaven has given us, we have ſaid the ſame thing, and we have never been miſtaken. You were ſent to nurſe, for my wife could not ſuckle you; and ſhe was inconſolable on the occaſion: ſhe paſſed the live-long day working at the ſide of your cradle; while I, by my attention to my duty, was endeavouring to gain the eſteem and friendſhip of my officers.

Frederick, our Captain, was only twenty years of age. He was diſtinguiſhable among the whole corps by his affability and his figure. He took a liking to me. I told him of my adventures. He ſaw Thereſa, and was intereſted in our fate. He daily promiſed that he would ſpeak to Aimar for us; and as my abſolute dependence was on him, I had his word that I ſhould have my liberty as ſoon as he had made my father-in-law my friend. Frederick had already written to our village, but had had no anſwer.

Time was running over our heads. My young Captain ſeemed as eager as ever; but Thereſa grew every day more and more dejected. When I inquired into the reaſon, ſhe ſpoke of her father, and turned the converſation off. Little did I imagine that Frederick was the cauſe of her grief.

This young man, with all the heat incident to youth, obſerved Thereſa's lovelineſs as well as myſelf. His virtue was weaker than his paſſion. He knew our misfortunes; he knew how much we depended on him, and was bold enough to give Thereſa to underſtand what reward he expected for his patronage. My wife witneſſed her indignation; but knowing my character to be both violent and jealous, ſhe with-held the fatal ſecret from me; while I, too credulous, was daily laviſh in the praiſes of my Captain's generoſity and friendſhip.

One day coming off guard, and returning home to my wife, who ſhould appear before my aſtoniſhed eyes but Aimar! At laſt I have found thee, exclaimed he; infamous raviſher, reſtore my daughter to me! Give me back that comfort thou haſt robbed me of, thou treacherous friend! I fell at his knees: I endured the firſt ſtorm of his wrath. My tears began to ſoften him: he conſented to liſten to me. I did not undertake my own juſtification. The deed is done, ſaid I, Thereſa is mine: She is my wife. My life is in your hands; puniſh me; forgive your child; your only daughter. Do not diſhonour her huſband; do not let her fall a victim to grief; forget me, that you may more effectually remember her. With that, inſtead of conducting him to Thereſa, I led him to the houſe where you were at nurſe, my girl. Come, added I, come and view one more you muſt extend your pity to.

You were in your cradle, Gertrude; you were faſt aſleep; your countenance, a lovely mixture of alabaſter and vermillion, was the picture of innocence and health. Aimar gazed upon you. The big tear ſtood in his eye. I took you up in my arms; I preſented you to him; this too is your child, ſaid I to him. You then awoke; and, as if inſpired by heaven, inſtead of complaining, you ſmiled full upon him, and extending your little arms towards the old man, you got hold of his white locks, which you twined among your fingers, and drew his venerable face towards you. Aimar ſmothered you with kiſſes; and caught me to his breaſt. Come, ſaid he, my ſon, ſhow me my daughter, extending one hand to me, and holding you on his arm with the other. You may judge with what joy I brought him to our houſe.

On the road, I was afraid leſt the ſudden ſight of her father might be too much for her: meaning to prevent any ill conſequences, I left Aimar with you on his arm; I ran home, opened the door, and ſaw Frederick at Thereſa's knees, exerting all her poor ſtrength to ſave herſelf from his baſe embraces. As ſoon as my eyes ſaw him, my ſword was in his body. He fell; the blood guſhed; he pierced the air with a cry of anguiſh; the houſe was full in a minute.

The

The guards came; my sword was still reeking; they seized me, and the unfortunate Aimar just arrived to see his son-in-law loaded with irons.

I embraced him; I recommended to him my wife, and my helpless babby, whom I likewise embraced, and then followed my comrades, who saw me deep lodged in a dungeon.

I remained there in the most cruel state two days and three nights. I knew nothing of what was going forward: I was ingnorant of Theresa's fate. I saw nobody but an unrelenting jailor, who answered to all my questions, that I need not trouble myself about any thing; for, that in a very few hours he was sure sentence of death would be pronounced on me.

The third day the prison gates were flung open. I was desired to walk out: a detachment were waiting for me; I was incircled by them, and led to the Barracks green. From afar I perceived the regiment drawn up, and the horrid machine that was to put an end to a wretched life. The idea that my misery was now completed, restored the force I had lost. A convulsive motion gave precipitancy to my steps: My tongue of itself muttered Theresa's name while I walked on; my eyes were wildly in search of her, I bled I could not see her; at last I arrived.

My sentence was read; I was given into the hands of the executioner; and was preparing for the mortal blow, when sudden and loud shrieks kept back his falling arm. I once more stared round, and saw a figure half naked, pale, bloody, and endeavouring to make way thro' the guards that surrounded me. 'Twas Frederick. Friends! exclaimed he, I am the guilty man; I deserve death; pardon the innocent: I wished to seduce his wife: he punished me: he did what was just: you must be savages if you attempt at his life. The Colonel of the regiment flew to Frederick, in order to calm him. He pointed out the law that doomed to death whoever raised his hand against his officer. I was not his officer, cried Frederick; for I had given him his liberty the evening before under my hand. He is no more in your power. The astonished officers assembled together. Frederick and humanity were my advocates: I was brought back to prison: Frederick wrote to the minister; accused himself, asked my pardon, and obtained it.

Aimar, Theresa, and myself, went and threw ourselves at the feet of our deliverer. He confirmed the present he had made me of my liberty, which he wished to heighten by others that we would not receive. We returned to this village, where the death of Aimar has made me master of all he possessed, and where Theresa and I shall finish our days in the midst of peace, happiness, and you, my children.

Peter's children had crept close to him during the narrative; and though finished, they still were in the attitude of people who listen; the tears trickled down their cheeks. Be happy, said the good old man to them, heaven has at last rewarded me with your love. With that he embraced them all round; Louison kissed him twice; and all the happy family withdrew for the night.

P O E T R Y.

ARGYLE's LEVEE (*a*).

[Written by the late Lord Binning (*b*), in the character of Colonel Francis Charteris.]

——Ingentem foribus domus alta superbis
Mane salutantum totis vomit ædibus undam.
HOR.

WITH other Scots, the other day,
I waited on Argyle;
Than whom no better patriot breathes
Within our British Isle.

Sing, muse, who never sang before,
How well we were receiv'd;
And what he said, and eke also
How nobly we behav'd.

Long time we had not held chit-chat
Before his Grace appear'd,
And with his ever-pleasing air
Our hearts and faces chear'd.

He beck'n'd us up all one by one,
And spoke to each so pat,
That all well pleas'd his levee left
But I, who smelt a rat.

These to Anstruther (*c*), in the van
Advancing, were his words:
'Nor ours, nor any foreign land,
'A hawk like your's affords.

'So

(*a*) The great John Duke of Argyle and Greenwich.—The writer must have been a Tory, thus to ridicule that illustrious character. (*b*) Father of the Earl of Haddington. (*c*) Philip Anstruther, Esq;

THE Spanish government has continually been too jealous of their *American riches*, ever to permit any authentic accounts of them to get abroad; and they have been particularly so with regard to all matters of revenue arising from their possessions in that part of the world. We think therefore the following tract, taken from an original paper that has fallen into our * hands, may not be unacceptable to the public.

An Abstract from the King's books in the Royal Treasury at Goanaxuato since the Establishment of that Office the 30th of April 1665 *to December* 31. 1778, *showing, by Accounts made up every five years, the Weight of the Gold and Silver on which duties have been paid, and the whole Amount of those Duties during the above period of* 114 *years.*

Periods of five Years.	Castellans of fine Gold of 22 Carats.			Marks of Silver of 12 Dwts.			Duties on Gold.			Duties on Silver.			Total of both Duties.		
							Rials.			Rials.			Rials.		
From 1665 to 1669—	26,315	7	7	193,120	3	6	11,937	6	4	184,166	6	3	196,104	4	7
1670 to 1674—	28,336	3	5	269,902	7	-	12,727	0	10	258,484	7	8	271,212	0	6
1675 to 1679—	61,710	5	5	383,901	6	-	27,711	4	7	365,464	4	3	393,176	0	10
1680 to 1684—	16,578	6	9	300,517	-	-	7,431	6	8	287,356	5	2	294,788	3	10
1685 to 1689—	82,599	7	1	394,701	7	-	36,944	6	11	375,924	0	8	412,868	7	7
1690 to 1694—	74,361	4	4	404,736	6	-	34,481	5	7	385,553	7	10	420,035	5	5
1695 to 1699—	79,848	2	4	429,708	7	-	34,856	1	2	409,946	2	3	444,802	3	5
1700 to 1704—	20,275	4	9	532,346	3	-	9,684	4	10	564,518	7	4	574,203	4	2
1705 to 1709—	26,073	2	10	474,899	4	-	12,496	5	3	505,760	1	4	518,256	6	7
1710 to 1714—	24,099	7	7	475,499	2	-	11,600	1	-	506,596	5	-	518,196	6	-
1715 to 1719—	22,145	6	-	637,081	7	-	10,656	0	9	679,037	2	2	689,693	2	11
1720 to 1724—	35,729	5	2	707,247	5	-	14,034	5	3	753,415	0	10	767,449	6	1
1725 to 1729—	43,896	7	2	1,018,640	5	-	12,127	2	9	1,084,419	1	8	1,096,546	4	5
1730 to 1734—	164,225	1	2	1,159,069	2	-	45,350	0	11	1,236,564	1	9	1,281,914	2	8
1735 to 1739—	531,352	4	2	1,292,578	6	-	146,613	2	2	1,379,636	2	5	1,526,249	4	7
1740 to 1744—	742,326	3	10	1,400,526	5	-	219,071	-	-	1,494,337	4	6	1,713,364	4	6
1745 to 1749—	287,269	0	4	1,928,723	7	-	93,774	7	3	2,059,072	3	1	2,152,847	2	4
1750 to 1754—	133,672	6	4	1,611,754	0	0	43,630	6	4	1,722,139	3	11	1,765,730	2	3
1755 to 1759—	170,302	2	10	1,349,661	7	-	55,584	-	-	1,441,626	0	4	1,497,210	0	4
1760 to 1764—	220,014	4	2	1,318,300	4	-	71,793	-	-	1,407,007	5	3	1,478,800	5	6
1765 to 1769—	184,104	6	9	1,379,148	6	6	60,088	4	5	1,471,292	7	2	1,531,381	3	7
1770 to 1774—	241,738	3	1	1,909,234	1	7	78,888	6	-	2,039,664	7	6	2,118,553	5	6
1775 to 1778—	330,912	5	6	2,122,785	6	3	78,685	3	7	2,137,658	6	3	2,216,344	1	10
Totals —	3547,891	5	5	21,694,088	4	6	1130,126	2	10	22,749,644	6	7	23,879,771	1	5

* Dodsley's Ann. Register 1783, *just published.*

The *Royal Treasury* of *Goanaxuato* was established by the Marquis de Maniera when viceroy of the kingdom of Mexico, the 30th of April 1665; and it appears by this account, that the sum total of the duties on gold and silver paid into the royal exchequer during 114 years, was 23,879,771 rials 1 tom. 5 gr.

The *Castellan* of gold of 22 carats was worth 18 rials, from the 30th of April 1665 to December following, and was then reduced to $16\frac{3\frac{1}{2}}{34}$ rials, or dollars $2\frac{3\frac{1}{2}}{7\frac{1}{2}}$. On the 25th of June 1743, the value of the *castellan* got up to dollars $2\frac{1}{2}\frac{0\frac{1}{2}}{7\frac{1}{2}}$, or rials $21\frac{2\frac{1}{2}}{3\frac{1}{4}}$: on the 18th of May 1744, it was fixed, and still remains without any variation, at dollars $2\frac{1}{2}\frac{5\frac{1}{2}}{7\frac{1}{2}}$, or rials $20\frac{1}{2}$.

Every mark of silver of 12 dwts. was worth, from the time of the establishment of this office to the 8th of March 1677, dollars $8\frac{3}{4}$; the value then was reduced $\frac{4}{2\frac{1}{7}\frac{1}{2}}$ maravedies, and at that rate it has continued to this day, viz. dollars 8, 5 rials, 30 maravedies.

NOTES.

The duties on gold bullion were first rated at $1\frac{1}{2}$ *per cent.* on the gross, and $\frac{1}{5}$ of the net value, which amounted to $21\frac{1}{5}$ *per cent.* and so continued till August 1. 1701. The sovereignty-duty of four dollars per 100 castellans, which before had been collected at the mint, was then added, and the whole amounted to $22\frac{7}{10}$ *per cent.* at which rate they continued till November 1723. The duties were then reduced (subject, however, to variation according to the price of the bullion) to $12\frac{2}{3}$ *per cent.* and underwent no other alteration till January 1777. A farther reduction then took place to about $11\frac{1}{3}$ *per cent.* and on the 12th of September following the duties were fixed at 3 *per cent.* and have remained on that footing to this day.

The silver mines contributed their share to the revenue at the rate of $10\frac{9}{10}$ *per cent.* till June 1700; at which time the sovereignty-duty of 1 rial per mark of 11 dwts. allowing the deduction for other imposts, the cost, and freight of the (Azoques) quicksilver used in smelting, was transferred from the mint hither; so that from the said date to the 26th January 1777, the silver from the mines was subject to $12\frac{7}{24}$ *per cent.* but since then, the sovereignty-duty being taken off, the rate of duties has reverted to its old establishment of $10\frac{9}{10}$ *per cent.*

The silver in ingots, which the merchants barter for other articles of trade, including even the samples, were at different times, till 18th November 1723, subject to imposts of 20 and 22 *per cent.* but since then the silver appropriated for this traffic has been put on the same footing as that of the miners.

Plate, or whatever quantity of bullion was intended to be wrought, at first paid the same duties (except the sovereignty-duty) as that intended for coinage, being considered of the same class; but in 1708 and 1709, the duties were no more than $10\frac{9}{10}$ *per cent.* on the value of all wrought silver. In 1768, an additional tax of 1 dollar upon every mark of 11 dwts. was exacted, and wrought gold continually bore a proportionate share of the duties till January 1777, when both gold and silver bullion was exempted from the sovereignty-duty: all silver plate, however, was rated at about $12\frac{1}{3}$; and all gold plate taxed only at 3 *per cent.* according to the regulations then made, which still remain in practice.

It is worthy remark, that the duties in general were never, during the whole course of 114 years, so

so low as at present; nor the produce paid into the Royal Exchequer so great at any period as during the last four years, from 1775 to 1778.

Mexico, 19th June, 1779.

(Signed)

JUAN ORDONNEZ,
Keeper of the Records.

Observations on the generally received Doctrine concerning the Migration of Herrings, and other Particulars relating to their Natural History. *By* Dr ANDERSON *.

AN opinion has very long prevailed, that the herring is a migratory animal: that it breeds in the North Sea, from whence it issues forth in a great body early in the season each year: that this great body of herrings comes undivided to the Shetland Isles, where it arrives about the middle of June: that it from thence proceeds southward, till, meeting with the land, it divides; one body of the fish going to the west and another to the east of this island; which, in their progress southward, gradually fill the seas and bays on our coasts as they advance: that they reach Yarmouth and the north of Ireland in the months of October and November, where they continue some time; and that the shoal, in its progress southward, gradually disperses, and disappears about the beginning of January, retiring, as it would seem, into the northern seas, where they again appear the following year, and repeat the same annual progress as before.

As I have met with many facts that tend to render this theory doubtful at least, I think it my duty here to state them to the public, with a view to induce mankind to be more attentive in their observations on this subject than they have hitherto been.

One circumstance in this tale always struck me as very wonderful, *viz.* that the fish were never seen at sea in their progress northward; though, if it had been true, they must have gone northward every year, as well as southward.

This I mention only as tending to excite distrust:—the following facts go further.

It is a well-known fact, that the herring-fishing in *Loch-fine* in Argyleshire usually commences early in June; for the most part, long before any herrings have been observed in any part of the channel between the Long Island and the Main, or on any part of the coast from Cape-Wrath southward. But as the fish, had the theory been just, must have passed from the North Sea along all those coasts, and entered into Loch-fine, round the Mull of Cantire, it is scarcely possible they should have been suffered to pass unperceived in all cases, had they really made that progress.

The fishing at the Isle of Man, considerably to the southward of Cantire, usually commences about the beginning of June; which is even before the time that the great body of the fish has been supposed to have reached Shetland, as well as before any herrings have been seen in those narrow seas, through which they must have passed in their progress thither from the Northern Ocean, had they come from thence.

Herrings are seldom seen on the coast of Aberdeenshire except early in the month of June; at which time all the bays on the coast, from Buchanness southward for many miles beyond Aberdeen, are frequently so filled with them as to be taken up by almost any kind of small meshed nets in great quantities.

The herring-fishing at Eymouth, ever

* Account of the Present State of the Hebrides, just published.

ever ſince they adopted the drave-fiſhing, uſually commences about the middle of June.

Although it is commonly the month of October before the herring-fiſhing at Yarmouth commences, yet it generally happens, that, in the channel to the ſouthward of Yarmouth, herrings are catched in great abundance in the months of April and May: And every perſon who has been in London about that ſeaſon of the year, muſt recollect, that the ſtreets are uſually filled with freſh herrings every day for many weeks together about that time. But at this ſeaſon of the year, according to the theory, they ſhould all be at the great northern rendezvous, far beyond Shetland.

Theſe facts ſeem ſtrongly to contradict the fore-mentioned theory;—nor are thoſe that follow more compatible with it.

At Drontheim in Norway, the herring-fiſhery commences about the middle of June, and continues without any regular intermiſſion till the month of February, when they in general ceaſe from fiſhing; though herrings may be found there at any time till the fiſhing-ſeaſon in June again arrives.

The fiſh do not deſert the Shetland ſeas towards the latter part of the ſeaſon, as we muſt ſuppoſe they would do, were the theory juſt; but the fact is, that the inconſiderable herring-fiſhery, which is at preſent carried on by the natives on the weſtern ſhores of theſe iſlands, ſeldom commences till towards the end of autumn, and uſually continues till January or February.

Did the herrings obſerve any uniformity in their progreſs, it muſt neceſſarily happen, that nets ſtretched in a direction ſo as to croſs that line of progreſs at right angles, would catch many more fiſh than if they were ſet in a direction parallel to the progreſs of the herrings; that is to ſay, if the herrings be advancing ſouthward, a net ſtretched in a direction from eaſt to weſt would catch many more fiſh than one which ran in a direction from ſouth to north. No fiſhermen, however, have obſerved any ſuch difference in their mode of ſetting their nets at ſea.

If this opinion were well founded, it muſt neceſſarily happen, that the early ſummer-fiſhing of herrings ſhould be much more plentiful and certain on the northern coaſts of Caithneſs than in moſt other places; becauſe there the land would oppoſe the great ſhoal in its progreſs, and all the arms of the ſea ſhould be there filled with herrings as full as they could hold. The fact, however, is, that theſe northern lochs are not nearly ſo good for the herring-fiſhery as many of thoſe on our weſtern coaſts; and in thoſe lochs the fiſhing is uſually beſt during the autumnal and winter months, and not worth regarding in ſummer, long after the fiſhery in Lochfine and at the Iſle of Man have been carried on with the beſt ſucceſs.

Had this theory been juſt, it muſt alſo have happened, that no part of our coaſt could in any reſpect have equalled the ſouthern ſhores of the Murray-Frith for the herring-fiſhery: for this coaſt, directly oppoſing the herrings in their ſuppoſed progreſs ſouthward, muſt have ſtopped them in their courſe; and as the ſhore weſt from Buchanneſs trends a little ſouthward, many of the herrings, in ſeeking a paſſage to the ſouth, would run up towards Inverneſs; where, being met by the weſtern coaſt, and pent up by thoſe that preſſed forward from behind, they muſt have been found in inconceivable quantities during the whole time that any part of the ſhoal was coming up from the northward; and it could only be after theſe were fairly paſſed, that the poor priſoners could be allowed to wheel about and make their eſcape.

At

At this rate, Invernefs, the Bay of Cromarty, and the whole fouthern fhores of the Murray-Frith, muft have been the very beft fummer-fifhing ftations in Britain, and there the fifhing would gradually decline as the autumn advanced, fo as to dwindle at laft into nothing in winter. How do facts correfpond with this theory?—Invernefs has never been a good fifhing ftation, though a few herrings are catched there every feafon, that are chiefly confumed by the people on fhore, frefh. This fifhing begins in autumn, and continues through the whole winter, even as late as February, and fometimes March. Herrings are feldom feen in the Bay of Cromarty. A fmall fifhing has been for fome time paft carried on upon the north fhores of the Murray-Frith, particularly about Wick in Caithnefs: But herrings are feldom feen on the fouthern coafts of that Frith, and never have been found there in fuch abundance as to eftablifh a herring-fifhery of any kind.

Did the general theory, fo confidently afferted by feveral individuals engaged in the fifhing bufinefs, hold good, that bufinefs would be much lefs precarious than it is found to be at prefent. In that cafe, the buffes would invariably proceed at the beginning of the fifhing feafon to the northward, there to wait the fifh; and when they fell in with a body of them in one bay, which afterwards left it, would know that the herrings might be looked for with certainty to the fouthward. So far, however, is this from being the cafe, that the fifhermen all agree, they know of no rule for forming any fort of judgment where the fifh may be looked for after they leave any one loch; and therefore, in cafe of herrings leaving any one loch, the buffes difperfe to all quarters wherever chance directs, fometimes to the fouth, and fometimes to the north, not having the leaft idea where or when they may next fall in with them.

That herrings are upon the coaft at all times of the year, is a fact that is corroborated by the teftimony of the old fifhers in Loch-fine, and other places on the weft coaft; who invariably maintain, that herrings may be there caught at all feafons of the year, if they are fearched for at a fufficient depth; as well as by the experience of the fouthern fifhers, who fupply the London market with frefh herrings in the months of April and May.

Another opinion has arifen out of this, that feems to be as ill fupported by facts as any of thofe I have hitherto had occafion to animadvert upon. It is, that the herrings which come firft upon the coaft are fmaller as well as fatter than thofe that come afterwards; that the largeft and leaneft herrings are catched only during the winter-months; and that thefe large, lean, winter-catched herrings, are the only kind that can be properly cured for the Weft Indian market, &c.

That the earlieft herrings are not invariably fmall, we know from this circumftance, that the herrings caught in Loch-fine, very early in the feafon, are in general very large-fized herrings, and for the moft part much larger than thofe catched later in the feafon off Dunbar.

In like manner, it is well known, that the Manx herrings, (herrings that are catched about the Ifle of Man), which are ufually catched early in the feafon, are larger than thofe of Yarmouth, which are taken at a more advanced feafon, in the proportion fometimes of one to two, and feldom lefs than as two to three.

It is alfo univerfally admitted, that the Manx herrings are not only much larger in general, but alfo much fatter than thofe of Yarmouth; as are thofe of Loch-fine both fatter and

and larger than thoſe caught off Dunbar.

Hence ſmall herrings are not, *as ſuch*, to be accounted either better or worſe than large ones; nor are ſummer-caught herrings, *as ſuch*, to be accounted better than thoſe caught in winter——an infinite diverſity being obſerved to take place in this reſpect.

There is one peculiarity relating to the natural hiſtory of herrings, that ſeems to diſtinguiſh them from all other kinds of fiſh with which I am acquainted, and which affects the various queſtions agitated in this inquiry in many different ways.—It has been ſuppoſed, that herrings either breed in the North Seas during the ſpring months, when they deſert our coaſts, or that they iſſue from thoſe ſeas in ſearch of a more convenient place to depoſit their ſpawn in, (for I do not find that ſpeculators are agreed as to this point). There are good reaſons, however, for believing, that neither of theſe opinions is well founded.

It is found by experience, that in every unſorted heap of herrings, at whatever ſeaſon of the year they have been catched, there are found ſome that have full roes, others that are altogether empty, being lately ſpawned, which are called by the Dutch *ſhotten* herrings, and others in all the different ſtages of pregnancy *. Hence it muſt appear evident, that the herring does not breed at one particular ſeaſon only, like moſt other kinds of fiſh, and the greateſt part of the wild animals we know; but that, like man, and ſeveral tribes of domeſtic animals, they procreate at all ſeaſons of the year without exception. This being the caſe, it will follow, that herrings muſt ſpawn in all thoſe ſeas in which they are ever found; ſo that they can have no particular place for breeding in. The fact above mentioned, with reſpect to the diverſity that is obſerved in every heap of herrings, I had occaſion to obſerve myſelf, and it was confirmed to me by every intelligent fiſherman I converſed with; but it was only a few who told me that they had frequently had their fiſhing-lines in Loch-fine and other places covered with the ſpawn of the herrings which they had found in the bottom of the water.

I could not find, by my inquiries, at what ſize or age the herring begins to breed, or how long it is in attaining its full growth; but it is ſometimes found in roe of a very ſmall ſize, and conſequently ſmall lean fiſh may be found, as well as large fat and plump fiſh. It is probable they ſometimes have attained to a conſiderable age, from the very great difference of ſize we obſerve in thoſe which have attained maturity.

From the whole of theſe facts, it will, I hope, appear, that though the natural hiſtory of this wonderful little fiſh is not as yet enough known to enable us to ſpeak with certainty as to many particulars concerning it, yet there ſeems to be no reaſon to doubt, that the generally received opinion concerning its migrations is altogether erroneous; and that thoſe general rules which have been deduced as to the goodneſs or badneſs of large or ſmall herrings, or as to the ſize or quality of ſuch as have been catched at an early or late ſeaſon of the year, cannot be relied upon, the exceptions being ſo numerous as to leave no room for eſtabliſhing the rule.

Many of the facts above ſtated would ſeem to indicate, that though the herring may be in ſome meaſure accounted a roving fiſh, yet that it in many caſes ſeems to be pretty much confined to one ground, where it breeds and remains, nearly as a particular breed of ſheep, if left to itſelf, would not depart very far from its native hills. Some facts indeed ſeem

* This may be obſerved by inſpecting any parcel of *unſorted* Britiſh cured herrings.

seem to point as if there were some diversity in the shape and other qualities of particular breeds of this kind of fish, like that which we observe with regard to oxen, sheep, &c. The large size, and uncommonly fine quality of the Manx and Loch-fine herrings, when compared with those of Yarmouth and Dunbar; the uniform small size and compact form of the Drontheim herrings, when compared with those much larger that are frequently caught on the west coast of Lewis; seem to give some obscure indications of this sort.—But we are as yet by far too little advanced in our knowledge on this subject, as even to dare to hazard a conjecture on this head.

Instances of Honesty and friendly Care of the Unfortunate, recorded by Dr ANDERSON *in his 'Account of the Present State of the Hebrides.'*

THE natives of the Highlands and Isles are at this present moment as much civilized in their manners, and under as just a subordination to the laws, as any people whatever; so that in no part of the world is property more secure, or lawless violence more rare among the body of the people, than there; insomuch that a single peace-officer, unattended and unarmed, can execute without difficulty or danger to himself, any commission that the law may require. A stranger also in those regions may go where he will in perfect safety; and if he behaves with decent politeness, he will not only not be insulted, but will be kindly entertained wherever he goes with a cheerful and unaffected hospitality.

On these unknown coasts shipwrecks must sometimes happen: and, in all cases of that nature, the mariners are not only saved, where it can possibly be done, and kindly entertained, but their property is secured and preserved, with a degree of care that reflects the highest honour upon the natives. Many instances of this kind I heard of incidentally when on that coast, and since;—a few of which I shall beg leave to mention, in confirmation of the character I have given of the people.

During the late war, a ship from Liverpool, which had received considerable damage at sea, put in to the harbour of Loch-Tarbat in Harris: And as the master found it was not safe to proceed to sea without receiving considerable repairs, which could not there be had, he found himself obliged to leave the ship and cargo till he should go to Liverpool to receive instructions from his owners. All the hands went with him except *one*, whom he prevailed on to stay in the ship to take care of the cargo. There she lay for nearly the space of two years, under the care of this single man, without sustaining the smallest loss, either by violence or pilfering.

During last winter 1784-5, a vessel navigated by Danish seamen (I think), who were entire strangers to the coast, having touched on a rock west of Icolmkil, afraid of sinking, took to their boat, and made for that island, leaving the vessel, with sails set, to drive with the wind and tide. Some of the natives, seeing the vessel rolling without being under proper management, put off to the ship, and finding nobody on board, took possession of her, and carried her safely into Loch-Scridan in Mull. The mariners seeing their vessel safely moored, went and claimed her, and without hesitation or dispute obtained full possession, without any salvage or other

ther charge being made, save a few shillings to the men who brought her in. The ship and cargo were then intrusted to the farmer of the land adjoining to the port she lay in; who, for a very trifling consideration, insured the whole cargo to the owners, and delivered it over to their order, several months afterwards, entirely complete and in good order.—Another vessel was put ashore about the same time on the island of Coll; the cargo of which was in like manner saved and preserved without any pecuniary gratification, by Mr M'Lean, the hospitable chief and laird of that island.

About the same time, two large American vessels belonging to Clyde went ashore on the island of Islay; —one of them contained on board ten thousand pounds in specie. As these vessels were not under management, merely because of the great sickness and lassitude of the crews, though the weather was not tempestuous,—the cargoes were taken out and placed along the shores, in the best way they could;—the vessels were then got off—and, when the articles of the two cargoes were collected together, there was not any thing amissing, save one single barrel of tar, which had probably been hove overboard, and lost thro' carelessness.——But the most singular instance of the kind I met with was the following:——

Several years ago, a vessel from Ireland, laden with linen-yarn, was stranded in Islay. The weather happened to come easy afterwards, so that the cargo was got out; but as it was drenched in salt water, it became necessary to have the whole well washed in fresh water to take out the salt. This was done in a river that was near, and the yarn was spread abroad for many days along an extensive links (downs) to dry.—Many hundreds of persons were employed in this work for several weeks, not one of whom had not linen-yarn at home, for that is the staple manufacture of the island; so that the temptation for embezzlement was very great, as a discovery in these circumstances would have been extremely difficult; yet, when the whole was collected together, to the utter astonishment of all the parties concerned, a very few hanks only of the yarn, (about five or six, to the best of my remembrance), value about two or three shillings, were wanting.—I gladly record these instances of honesty and friendly care of the unfortunate, as the natives of those islands and coasts pique themselves on maintaining an immaculate character in that respect; and I think it would be both cruel and unjust not to allow them full credit for it. I would not, however, insinuate, that every individual on these coasts is proof against all temptations; but I think I may very confidently assert, that in no part of the world would a man, who had the misfortune to suffer shipwreck, have a better chance to meet with every possible assistance than there, or at a smaller expence.

Observations on Longevity: By Anthony Fothergill, *M.D. F.R.S.* in *a Letter to Dr* Percival *.

Dear Sir,

I Have often thought it would be an useful undertaking to collect into one point of view the memorable instances of long-lived persons, whose ages are recorded by monumental inscriptions, biographical writings, or even by the public prints. The only judicious attempt I have yet seen of this kind was by the ingenious Mr *Whitehurst*, a few years ago, in his Inquiry into the Origin and Formation

* *Manchester Memoirs.*

The original of the following paper was communicated to Mr *Maty* by his Grace the Duke of Chandos. His Grace found it amongſt the late Duke's papers, and apprehends it to be a copy of a letter preſented to George I. at the time his grandfather was governor of the African company. It is printed *verbatim* and *literatim* from the original.

From my Great and Principal Palace of Abomey in the Kingdom of Dawhomay and Empire of Pawpow. January 1726.

Great Prince,

BEING informed and ſenſible of your mighty warrs, grandure and power over other white kings and kingdoms, makes me ſend home your ſubject Bulfinch Lambe, whom wee call *Yewo* or *White Man*, not haveing any in our kingdoms before; though my brother and father before me, made conſiderable offers to the kings of Ardah, kings Whidah and Jacquin, to permit and encorage one to come to us that we mought ſee what wee had ſo much heard of, and look upon, as it ware allmoſt eaqual to our gods, though many of my common ſubjects never thought of ſuch people being in the world, till I made a captive of the ſaid white man, at my conqueſt over the great king and kingdom of Ardah; my country being from the great watters or ſea about 300 miles, which we nor any of our ſubjects was ever permitted to come to ſee (unleſs when made ſlaves of); for it was impoſſible to come thare without paſſing through the country of the then great king of Ardah, alſo the Widahs or Jacquins country, which they would not permitt.

I hope this may be a means of making me known to Your Majeſty and tradeing ſubjects to theſe parts, and as a token of my deſired friendſhip and alliance ſend by him to Your Majeſty, a preſent of fourty ſlaves, and if you deſire it fourty times fourty are at your ſervice; the other fourty which I have given him, he is to make uſe of as he think fitt, to enable him to return to me again, and bring back with him his linguiſter Adome Oronoco Als Captain Tain, for whom I have a great vallew. Your African company, of wich I underſtand you are the chief, I am informed doſe not trade ſo much as uſal, by reaſon thay want your friendſhip and encoragement, as formerly they had from your predeceſſors; but now hope and begg you'l promoate trade to theſe parts, and they ſhall find much better uſage and treatement then they did in the reign of the arbitrary king or emperor of Ardah and Jacquin, &c.

I am mighttily ſurpriſed ate one thing this white man tells me amongſt others, which is, that hereafter thare will be a reſtitution of all things, no more warrs, no more trade, nor no more people; die we muſt, that wee ſee daily, but the other ſtartleſs me; for after death we certainly believe we ſhall be ſomething in the other world as well as this, and who ſhall be affraid to die which is a thing ſo common.

I mutch admire the white man's way of correſponding, by way of writing, the knowledge of wich and other things your God has given you beyond us, by which means you know his ways, wee think and believe him to be the greateſt of gods, and that he has appointed our gods or feteaſhes to rule, govern, direct, kill, or deſtroy us as wee act.

But we think it very ſtrange that your goed, laws, and cuſtoms, confine ſo great a king to one wife, and that the women have and are allowed ſo much power as wee here; thay

are

are even to reign over men—but no more of that, cuſtoms of countries differ.

This white man I have detained near this three years, to informe me as much as he could of your manners, cuſtoms, and laws, and withall till I had ſubdued other petty kingdoms, and made myſelfe ſole monarck down to the ſea; and then in land I have work enough for many years, ſo that thare will nor ſhall be any want of ſlaves.

I have yet that proud king and people of Widah to ſubdew, who vainly think themſelves above my power; but I'l let them ſee thare is no withſtanding the Dawhomayns unleſs thare own gods fight againſt them.

By this white man's means or perſuaſions, I have deſiſted for this year paſt, and have likewiſe forborne going on Jacquin (who ſince have ſubmitted themſelves, and become tributary to me), he telling me that it would be a diſcouragement to trade, and I ſhould frighten away the white men, for whom I have great vallew; but now I find I have no way to bring the Widahs under but by foarce, it muſt be done, and when I ſend my General and Captain of war on an arrent, they muſt not com back without ſucceſs.

My grandfather was no warryer, and only enlarged his dominions by conquering one kingdom; my father nine; but my brother fought ſeventy-nine battles, in which he ſubdewed ſeverall petty kingdoms; but myſelf have fought two hundred and nine battles, in wich I have ſubdewed many great kings and kingdoms, ſome of which are continually revolting and keeps me employed.

By computation I can ſend near 500,000 armed and well ſkill'd man to battle, that being what all my ſubjects are bread to (but the women ſtay at home to plant and manure the earth). I alſo keep a ſufficient number of armed forces about me, leaſt I ſhould be attacked or ſurprized from the northward, eaſtward, or weſtward, and my army gon to the ſouthward.

Boath I and my predeceſſors ware, and are, gret admires of fire armes, and have almoſt intirely left of the uſe of bows and arrows, tho' much nearer the ſea uſe them, and other old faſhioned weapons, as ſcragged ſpears, and a ſhort ſort of a batt or ſtick, with a large nobb at the and, which they ſo dextrouſly throw, that whatever it hitts it prodigiouſly bruſes and wounds; but we think none better than the gunn, and a neree ſorte of a muſkeet, or cutlaſs, which wee make ourſelves, and will cleave as a broad axe.—Could wee but come into the ſecret of making powder, or be better ſupplyed, I ſhould ſpent vaſt quantities in my diverſion, having, at the conqueſt of Ardah, taken ſeverall pieces of canon, which was thought a great thing to be brought up ſo far as thare; but my people brought them up to me, with ſeverall others I have ſince purchaſed, which has been very difficult and troubleſome to bring by hand, ſo farr in-land; but my people ſtick or ſtop att nothing to ſerve me, for I reward them well, and puniſh them well according to their deſerts, a rule with me in government.

As I acknowledge you the greateſt of Kings, under your Union Flag which I have taken upon me to hoiſt, I drink Your Majeſty's Health, and ſhould oftner, only I am obliged allways to keep a ſufficient magazine of powder, for fear of being attacked by ſome great countries, wich are beyond and wide of me; but as they are att a vaſt diſtance, and muſt be a conſiderable time a-coming, I have always time to prepare to receive them, as wee did in my brother's reigne, the Great Nullew Yowzie Cowtow Hallecewtrode Tropa King of

tion of the Earth. To the examples of longevity mentioned by him, as collected by a perfon of veracity from the above fources, I have now added fundry remarkable inftances of a fimilar kind, as they have occurred to me in the courfe of reading; and have annexed the authorities (fo far as was practicable), that you may be enabled to judge of the degree of credibility that may feem due to the refpective facts, and of the allowance which it may appear neceffary to make for that natural propenfity which mankind have ever betrayed for the marvellous. Now admitting that many of the ages may have been fomewhat exaggerated, yet ftill there can be no poffible doubt, that even thefe have extended far beyond the ordinary period of life, and may therefore be intitled to a place in the following tables; which I fubmit to your confideration, as a fmall fpecimen of what might be more worthy your attention, if conducted hereafter on a larger fcale, and purfued with chronological accuracy.

Names of the Perfons.	Ages	Places of Abode.	Living or Dead.
Thomas Parre	152	Shropfhire	Died November 16. 1635 Phil. Tranf. No. 44.
Henry Jenkins	169	Yorkfhire	Died December 8. 1670 Phil. Tranf. No. 221.
Robert Montgomery	126	Ditto	Died in 1670
James Sands	140	Staffordfhire	Do. Fuller's Worthies, p. 47.
His Wife	120	Ditto	
Countefs of Defmond	140	Ireland	Raleigh's Hift. p. 166.
——— Eclefton	143	Ditto	Died - 1691 (a)
J. Sagar	112	Lancafhire	- - 1668 (b)
——— Laurence	140	Scotland	Living - - (c)
Simon Sack	141	Trionia	Died May 30. 1764
Col. Thomas Winflow	146	Ireland	—— Aug. 26. 1766
Francis Confift	150	Yorkfhire	—— Jan. 1768
Chrift. J. Drakenberg	146	Norway	—— June 24. 1770 (d)
Margaret Forfter	136	Cumberland	Both living 1771
——— her Daughter	104	Ditto	
Francis Bons	121	France	Died Feb. 6. 1769
John Brookey	134	Devonfhire	Living - 1777 (e)
James Bowels	152	Killingworth	Died Aug. 15. 1656 (f)
John Tice	125	Worcefterfhire	—— March 1774 (g)
John Mount	136	Scotland	—— Feb. 27. 1776 (h)
A. Goldfmith	140	France	—— June 1776 (i)
Mary Yates	128	Shropfhire	- - 1776 (k)
John Bales	126	Northampton	—— April 5. 1706 (l)
William Ellis	130	Liverpool	—— Aug. 16. 1780 (m)
Louiffa Truxo, a Negrefs in S. America	175	Tucuman, S. America	Living Oct. 5. 1780 (n)
Margaret Patten	138	Lockneugh near Paifley	Lynche's Guide to Health
Janet Taylor	108	Fintray, Scotland	Died Oct. 10. 1780
Richard Loyd	133	Montgomery	Lynche's Guide to Health
Sufannah Hilliar	100	Piddington, Northamptonfhire	Died Feb. 19. 1781 (o)
James Hayley	112	Middlewich, Chefhire	—— March 17. 1781 (p)
Ann Cockbolt.	105	Stoke-Bruerne, Northamptonfhire	—— April 5. 1775 (q)

William Walker, aged 112, not mentioned above, who was a foldier at the battle of Edge-Hill.

(a) *Fuller*'s Worthies, p. 140. (b) Phil. Tranf. abridged by Lowthorp, vol. iii. p. 306. (c) *Derham*'s Phyfico-Theology, p. 173. (d) Annual Regifter. (e) Daily Advertifer, Nov. 18. 1777. (f) Warwickfhire. (g) Daily Advertifer, March 1774. (h) Morning Poft, Feb. 29. 1776. (i) Daily Advertifer, June 24. 1776. (k) Ibidem, Aug. 22. 1776. (l) See Infcription in the Portico of All-Saints Church. (m) London Evening Poft, Aug. 22. 1780. (n) London Chronicle, Oct. 5. 1780. (o) Northamp. Mercury, Feb. 19. 1781. (p) Gen. Evening Poft, March 24. 1781. (q) Well known to perfons of credit at Northampton.

If we look back to an early period of the Christian æra, we shall find that *Italy* has been, at least about that time, peculiarly propitious to longevity. Lord *Bacon* observes, that the year of our Lord 76, in the reign of *Vespasian*, was memorable; for in that year was a taxing, which afforded the most authentic method of knowing the ages of men. From it, there were found in that part of *Italy*, lying between the *Appennine* mountains and the river *Po*, one hundred and twenty four persons, who either equalled or exceeded one hundred years of age, namely:

	54	Persons of 100 Years each.
	57	of 110
	2	of 125
	4	of 130
	4	of 136
	3	of 140
In *Parma*	3	of 120 Years each.
	2	of 130
In *Brussels*	1	of 125
In *Placentia*	1	of 131
In *Faventia*	1	of 132
	6	of 110
	4	of 120
In *Rimino*	1	of 150 Years, viz. Marcus Aponius.

Mr *Carew*, in his survey of *Cornwall*, assures us, that it is no unusual thing with the inhabitants of that county to reach ninety years of age and upwards, and even to retain their strength of body and perfect use of their senses. Besides *Brown*, the Cornish beggar, who lived to one hundred and twenty, and one *Polezew* to one hundred and thirty years of age, he remembered the decease of four persons in his own parish, the sum of whose years, taken collectively, amounted to three hundred and forty. Now, although longevity evidently prevails more in certain districts than in others, yet it is by no means confined to any particular nation or climate; nor are there wanting instances of it, in almost every quarter of the globe, as appears from the preceding, as well as the subsequent table.

Names of the Persons.	Age.	Places of Abode.	Where recorded.
Hippocrates, Physician	104	Island of Cos	Lynch on Health, chap. 3.
Democritus, Philosopher	109	Abdera	Bacon's History, 1095.
Galen, Physician	140	Pergamus	Voss. Inst. or lib. 3.
Albuna Marc	150	Ethiopia	Hakewell's ap. lib. 1.
Dumitur Raduly	140	Haromszeck, Transylvania.	Died Jan. 18. 1782. Gen. Gazetteer, April 18th.
Titus Fullonius	150	Bononia	Fulgosus, lib. 8.
Abraham Paiba	142	Charles-town, South Carolina	General Gazetteer.
L. Tertulla	137	Arminium	Fulgosus, lib. 8.
Lewis Cornaro	100	Venice	Bacon's Hist. of Life, &c. p. 134.
Robert Blackeney, Esq;	114	Armagh, Ireland	General Gazetteer.
Margaret Scott	125	Dalkeith, Scotland	See Inscrip. on her Tomb in Dalkeith Church-yard.
W. Gulstone	140	Ireland	Fuller's Worthies.
J. Bright	105	Ludlow	Lynche on Health.
William Postell	120	France	Bacon's History, p. 134.
Jane Reeves	103	Essex	St J. Chron. June 14. 1781.
W. Paulet, Marquis of Winchester	106	Hampshire	Baker's Chron. p. 500.
John Wilson	116	Suffolk	Gen. Gaz. Oct. 29. 1782.
Patrick Wian	115	Lesbury, Northumberland	Plempius Fundammed. Sect. 4. Chap. 8.
M. Laurence	140	Orcades	Buchanan's Hist. of Scot.
Evan Williams	145	Carmarthen Work-house, still alive	Gen. Gazetteer, Oct. 12. 1782.

The

The History of Ancient Greece, its Colonies and Conquests, from the earliest Accounts till the Division of the Macedonian Empire in the East; including the History of Literature, Philosophy, and the Fine Arts. By JOHN GILLIES, *L.L.D. 4to, 2 vols, with Maps, and a complete Index.* 2l. 2s. CADELL, 1786.

AS the history of ancient Greece employs no inconsiderable share of the attention of every man conversant with literature, it has long been regretted that no one writer has treated this interesting subject in its full extent, and combined, in one view, the various and important scenes which Grecian story exhibits, for the instruction and admiration of posterity. By none of the ancient writers does such a design appear to have ever been formed. Plutarch is a lively and entertaining biographer, but a careless and inaccurate historian. In the imperfect work of Diodorus Siculus, we find the labours of a dry and uninstructive compiler; and, Herodotus and Polybius excepted, the most valuable Greek writers are rather annalists than historians.

From such works, Rollin, and other moderns, have transcribed the most striking passages of Grecian history, being more assiduous to gather its blossoms than to describe its trunk, or accurately to delineate its branches. Instead of a regular structure, judiciously designed, and solidly compacted, they give us an assemblage of scattered ornaments, serving rather to amuse the eye than to satisfy the mind.

Detached periods of Grecian history, indeed, have been more carefully examined, and more fully explained; but by a singular fatality attending this subject, no author, who has hitherto undertaken to describe with fulness and accuracy the transactions of Greece, has had perseverance to accomplish this useful and arduous design, much less to unite to the faithful and circumstantial account of the civil and military transactions the progress and revolutions of literature, philosophy, and the fine arts: objects which distinguish and ennoble Greece beyond all other countries in the world. It is, therefore, with the utmost satisfaction that we announce the present history; which being new in its kind, and written by a person of extensive learning and abilities, will, we doubt not, add no small degree of lustre to English literature *.

The two following extracts we hope will be acceptable to our readers.

On the Religion of the Greeks.

THE mythology of the Greeks was of a more agreeable, and of a far more useful nature. (*than that of the Germans, as described by Tacitus*). The sceptre, which denoted the connection of civil power with sacred protection, was conferred on those who, while they continued the humble ministers of the gods, were appointed to be the chief, but accountable guardians of the people. The same voice that summoned the warriors to arms, or that decided, in time of peace, their domestic contentions, conducted the order of their religious worship, and presided in the prayers and hymns addressed to the divinity. These prayers and hymns, together with the important rite of sacrifice (which likewise was performed by royal hands), formed the *ceremonial* part of the Grecian religion. The *moral* was far more extensive, including the principal offices of life, and the noblest virtues of the mind. The useful quality of courage was peculiarly acceptable to the

* *Mont. Rev.*

the ſtern god of war; but the virtues of charity and hoſpitality were ſtill more pleaſing to the more amiable divinities. The ſubmiſſion of ſubjects to their prince, the duty of a prince to preſerve inviolate the rights of his ſubjects, the obedience of children to their parents, the reſpect of the young for the aged, the ſacred laws of truth, juſtice, honour, and decency, were inculcated and maintained by the awful authority of religion. Even the moſt ordinary tranſactions of private life were conſecrated by the piety of the Greeks. They ventured not to undertake a voyage, or a journey, without ſoliciting the propitious aid of their heavenly protectors. Every meal (and there were three in a day) was accompanied with a ſacrifice and libation. The common forms of politeneſs, the cuſtomary duties of civility, were not decided by the varying taſte of individuals, but defined by the preciſe voice of the gods.

It would have anſwered little purpoſe to oppoſe ſalutary laws to the capricious licence of barbarians, without guarding thoſe laws by very powerful ſanctions. Whether theſe ſanctions be founded on opinion or on fact is, with reſpect to their influence on the mind, a matter of little moment. The dreaded vengeance of imaginary powers may be equally effectual with the fear of the ax and halter. The certainty of this vengeance was firmly eſtabliſhed in the Grecian creed; and its operation was ſuppoſed to be ſo immediate and palpable, that it was impoſſible for the inattention of men to overlook, or for their addreſs to elude its force. The daring violations of the ſacred law were ſpeedily overtaken by manifeſt marks of the divine diſpleaſure. 'The inſolence and violence of the corrupted youths (ſays Homer) cried aloud to heaven, whoſe decrees were ſoon executed by the avenging hands of Ulyſſes.' The judgments inflicted on guilty communities were ſo familiar to the minds of men, that the poet introduces them by way of ſimilies; and it is evident from his writings throughout, that every important event, proſperous or adverſe, which happened either to individuals or to nations, appeared to the pious reſignation of the Greeks, the reward of their religion and virtue, or the puniſhment of their irreligion and vice. The merit of the father was often acknowledged in the protection of the ſon; and the crimes of a guilty progenitor were often viſited on his deſcendants to the third and fourth generation.

Theſe obſervations are confirmed, not only by the writings of Homer and Heſiod throughout, but by almoſt every page of Herodotus, of Pindar, as well as of the Greek tragedians and hiſtorians; and yet they ſeem to have eſcaped the notice of ſome of the moſt ingenious inquirers into the opinions of antiquity. The authority of Greek writers ſtrongly oppoſes two ſyſtems, which have been ſupported with great ability, and which have gained conſiderable credit in the world. The firſt, that the religion of the ancients had little or no connection with morality: the ſecond, that the government of Greece could not have been ſupported without the doctrine of a future ſtate. The connection between religion and morality is clearly aſſerted in the various paſſages to which we have had occaſion to allude; and the belief of a future ſtate of retribution, cannot, according to the principles of the learned author of the Divine Legation of Moſes, be reckoned neceſſary to the government of men, who are fully perſuaded of the actual and immediate interpoſition of divine wiſdom and juſtice, to regulate

late, by temporal rewards and punishments, the affairs of the present life.

As this persuasion had such general and happy effects on the manners of the Greeks, it may be proper to consider its origin, and to describe more particularly the nature and genius of the superstition to which it gave birth; a superstition which, two thousand years after losing its imaginary authority over the useful occupations of men, still preserves a real power over the most elegant amusements.

It belongs not to the design of this work to search for the mythological tenets of Greece in the opinions of other nations; a subject of inquiry upon which much learned conjecture and much laborious ingenuity have already been very laudably, but I fear not very successfully employed. By the dim light of etymology and tradition, and the deceitful glare of legend and fable, inquisitive men have endeavoured to trace the corrupted streams of Pagan worship to the pure fountain of the Jewish dispensation. But the majesty of Jehovah is very feebly represented by the united power of Homer's divinities: and the mythology of the Greeks is of such a peculiar texture, that, whencesoever originally derived, it must have undergone a particular modification in the Grecian soil; nor is it easy to concur with the opinion of writers who bring it immediately from Egypt, Chaldea, or Lesser Asia, when we consider that there is not the smallest vestige in Homer of the judicial astrology which prevailed so strongly in the two first, or of the worshipping of idols, which almost universally predominated in the last.

The difficulty of giving such an historical deduction of the Grecian faith as would not be exposed to innumerable objections, obliges us to trace its origin in the natural passions of the human heart, the hopes, the fears, the wants, the misery of man, which have in all ages rendered him a prey to the terrors of superstition. This miserable passion, which, in the civilised countries of modern Europe, operates only at distant intervals, and chiefly in the unfortunate moments of disease and danger, maintains a constant and uninterrupted power over the minds of barbarians. The disproportionate force of the same principle among rude and among civilised men, is ascribed by a common proverb to the gross ignorance of the former; but it may, with more propriety, perhaps, be deduced from their precarious and unhappy manner of life, the continual dangers to which their existence is exposed, and the dreadful calamities in which the whole society is too frequently involved. Even among polished nations, the power of reason and philosophy, however highly it may be extolled when the gentle current of life flows with placid tranquillity, always proves too feeble to resist the mountain torrent and the storm of winter. Under the pressure of sudden or inextricable calamity, all those who are not more or less than men, have recourse to the immediate assistance of invisible powers; and in the splendid abodes of wealth and power, as well as in the American village or Tartar horde, the æra of a famine, a pestilence, or an earthquake, is marked by sincere expressions of faith, and commemorated by signal monuments of piety.

The great pillar of superstition, raised by the anxious passions of men, was fortified in Greece by a circumstance incidental to all nations at a certain stage of their political progress. There is a period when nations emerging from barbarity, but not yet corrupted by the narrow pursuits of avarice, nor yet softened by the mean pleasures of luxury, or contracted

tracted by the dangerous refinements of a selfish philosophy, enjoy a peculiar sensibility of character; which exerts itself in the ardour of social affection, and strengthens, by a thousand associations, their belief of invisible and intelligent powers. To men, thus disposed to wonder and to believe, whatever dazzles the imagination, announces the presence of a deity; dreams and celestial appearances are deemed sacred and infallible admonitions; the silence and thick shade of a forest fills the soul with religious awe; and persons, distinguished by justice and piety, easily persuade themselves and others, that, as the beloved favourites of heaven, they are frequently honoured with holy inspirations, and sometimes indulged with the visible presence and happy intercourse of their divine protectors. Not only the religion but the ancient language and manners of Greece, sufficiently attest the existence of this excessive sensibility, which, in those early times, gave an easy victory to the indulgent powers of fancy over the severe dictates of reason.

The nature, the characters, and the occupations of the gods, were suggested by the lively feelings of an ardent, rather than by the regular invention of a cultivated, mind. These celestial beings were subject to the blind passions which govern unhappy mortals. Their wants, as well as their desires, were similar to those of men. They required not the gross nourishment of meat and wine, but they had occasion to repair the waste of their etherial bodies by nectar and ambrosia; and they delighted in the steam of the sacrifices, which equally gratified their senses and flattered their vanity. The refreshment of sleep was necessary to restore their exhausted strength; and with the addition of a superior, but limited, degree of power and wisdom and goodness, the gods of the heroic ages were nothing more than immortal men.

What was wanting in the dignity and perfection, was supplied by the number of the gods. Homer only describes the principal and reigning divinities; but Hesiod, who gives the genealogical history of this fanciful hierarchy, makes the whole number amount to thirty thousand. Among these, every virtue had its protector, every quality of extensive power in human life had its patron, and every grove and mountain and river its favourite inhabitants. Twelve divinities of superior rank presided over the active principles of the universe, and the leading virtues of the mind: but even these distinguished beings were subject to the unrelenting power of vengeance and the fates, 'who pursue the crimes of men and gods, and never cease from their wrath till they have inflicted just punishment on the guilty sons of earth and heaven.'

The materials which fancy had created, poetry formed into beauty, and policy improved into use. The creed of the Greeks, thus adorned and enlarged, became the happiest antidote against the furious resentment, the savage cruelty, and the fierce spirit of sullen independence, which usually characterise the manners of barbarians. Yet these dreadful passions sometimes forced their way through every mound which wisdom had erected in order to oppose their course. Laws sacred and profane were feeble barriers against the impetuosity of their rage. The black vengeance of the heart was exerted in deeds of horror. The death of an enemy could not satisfy their inhuman cruelty. They burned with desire to drink his hated blood, to devour his quivering limbs, and to expose his mangled remains to indignities equally odious and abominable in the sight of gods and men. The powerful influence of religion was directed

rected against the wild excesses of this sanguinary temper. The brave Tydeus lost for ever the protection of his adored Minerva by a single act of savage ferocity. Humanity was inculcated by every precept of reason, and enforced by the strongest motives of hope and fear. It was a firm article of belief, that hands stained with blood, even in the exercise of honourable war, were unworthy, till purified by lustration, to be employed in the most ordinary functions of sacred worship.

It would require a volume completely to illustrate the salutary effects of this ancient and venerable superstition, which was distinguished above most other false religions, by the uncommon merit of doing much good, without seemingly occasioning any considerable harm to society. The Grecian tenets, while they inculcated profound respect to the gods, tended not to break the spirit, or to repress the courage, of their warlike votaries. The ancient heroes addressed their heavenly protectors in an erect posture, with the unfeigned sincerity of manly freedom. They expected to avert the calamities threatened by the anger of their divinities, not by inflicting on themselves such tortures as could be acceptable only to the mean resentment of weak and wicked beings, but by repairing the wrongs which they had committed against their fellow-citizens, or compensating, by new attentions, for the neglect shown to the ceremonies of their national worship. In *their* estimation, the doing of injuries to men, and the omitting of prayer to the gods, were the principal causes of the divine displeasure; the incurring of which, being justly considered as infinitely greater than all other misfortunes, they were solicitous to avert it, not only by an exact performance of external rites, but by a diligent practice of moral duties. The dangerous power of oracles, the abused privileges of asylums, the wild raptures of prophetic enthusiasm, the abominable ceremonies of the Bacchanalia, and the horrid practice of human sacrifice, circumstances which cover with deserved infamy the latter periods of paganism, were all unknown to the good sense and purity of the heroic ages; nor is there to be discovered the smallest vestige of any of these wild or wicked inventions, either in the writings of Homer or of his contemporary Hesiod.

The amiable simplicity of their religious system was communicated to the civil and military institutions of the Greeks, to the laws of nations as well as to the regulations of internal policy, and to the various duties of domestic as well as of social life. The sentiments of natural reason, supported by the supposed sanction of divine authority, generally directed the conduct of men in the wide variety of these complicated relations; and from one great and luminous principle, deeply impressed on the mind, there resulted an uniform system of unaffected propriety of conduct, the contemplation of which will always be agreeable to every taste that is not perverted by the false delicacy of artificial manners, or the illiberal prejudices of national vanity.

Characteristic Excellence of the Grecian Art.

It is difficult to determine whether the discerning encouragement of Pericles was more useful in animating the industry of Phidias, or the genius of Phidias in seconding the views of his illustrious protector. Their congenial minds seemed as happily formed for each other, as both were admirably adapted to the flourishing circumstances of their country. In the language of Plutarch, this great *minister*, whose virtues gradually rendered him the *master* of the republic, found Athens

well

well furniſhed with marble, braſs, ivory, gold, ebony, and cypreſs, together with all the other materials fitted to adorn a city; which, having raiſed to the glory of empire, he wiſhed likewiſe to render the model of elegance. According to the popular principles which he profeſſed, he deemed it the duty of a ſtateſman to provide, not merely for the army, the navy, the judges, and others immediately employed in the public ſervice; the great body of the people he regarded as the conſtant and moſt important object of his miniſterial care. The immenſe revenues of the ſtate, which had hitherto been chiefly ſquandered in ſhows and feſtivals, in gaudy oſtentation or periſhing luxury, he directed to objects more ſolid and durable; which, while they embelliſhed the city, might exerciſe the induſtry and diſplay the talents of the citizens. Guided by ſuch motives, he boldly opened the treaſury, and expended about four thouſand talents; a ſum which then might command as much labour as ſix or ſeven millions ſterling in the preſent age. By this liberal encouragement he animated every art, excited every hand, enlivened every exertion, and called forth into the public ſervice the whole dexterity, ſkill, and genius of his countrymen; while the motives of gain or glory which he propoſed, allured from all quarters the moſt ingenious ſtrangers, who readily tranſported their talents to Athens, as to the beſt market and moſt conſpicuous theatre.

But it was the peculiar felicity of Pericles to find Athens provided, not only in all the materials of art, but in artiſts capable of employing them to the beſt advantage. In the inaccurate, but often expreſſive, language of Pliny, ſculpture and painting then firſt aroſe, under the plaſtic hand of Phidias and his brother Panænus. Both arts, however, are known to have flouriſhed at an earlier period; but in the age of Pericles they aſſumed more elevation and majeſty. The inventive genius of men tried a new and nobler flight. The ſuperiority of Phidias and his contemporaries, obſcured and almoſt obliterated the memory of their predeceſſors, and produced that ſublime ſtyle of art, which, having flouriſhed about an hundred and fifty years, decayed with the glory of Greece, and diſappeared ſoon after the reign of Alexander.

It appears from the gems and medals, and a few remains in marble, preceding the age of Pericles, that the mechanical part of engraving and ſculpture had already attained a high degree of perfection. In many of thoſe works, the minuteſt ornaments are finiſhed with care, the muſcles are boldly pronounced, the outline is faithful; but the deſign has more hardneſs than energy, the attitudes are too conſtrained to be graceful, and the ſtrength of the expreſſion diſtorts, and for the moſt part deſtroys beauty. The ſculptors Phidias, Polycletus, Scopas, Alcamenes, and Myron, together with the contemporary painters, Panænus, Zeuxis, and Parrhaſius, ſoftened the aſperities of their predeceſſors, rendered their contours more natural and flowing, and by employing greater addreſs, to conceal the mechaniſm of their art, diſplayed ſuperior ſkill to the judgment, and afforded higher delight to the fancy, in proportion as leſs care and labour appeared viſible to the eye. In the works of thoſe admired artiſts, the expreſſion was ſkilfully diffuſed through every part, without diſturbing the harmony of the whole. Pain and ſorrow were rather concentrated in the ſoul than diſplayed on the countenance; and even the more turbulent paſſions of indignation, anger, and reſentment, were ſo tempered and ennobled, that the indications of them became conſiſtent with the ſublimeſt

grace and beauty.* But the triumph of art consisted in representing and recommending the social affections: for, setting aside the unwarranted assertions of Pliny, in his pretended epochs of painting, it appears from much higher authority, that as early as the age of Socrates, painters had discerned and attained that admired excellence of style, which has been called in modern times the manner of Raphael; and had learned to express, by the outward air, attitude, and features, whatever (in the words of Xenophon) is most engaging, affectionate, sweet, attractive, and amiable in the inward sentiments and character. Of these Grecian paintings, indeed, which were chiefly on wood, and other perishing materials, no vestige remains; but the statuary of that celebrated age, while it displays its own excellence, is sufficient to redeem from oblivion (as far at least as invention, expression, and ideal beauty, are concerned) the obliterated charms of the sister art.

In statuary, the superior merit of Phidias was acknowledged by the unanimous admiration of independent and rival communities. Intrusted by Pericles with the superintendence of the public works, his own hands added to them their last and most valuable ornaments. Before he was called to this honourable employment, his statues had adorned the most celebrated temples of Greece. His Olympian Jupiter we had already occasion to describe. In the awful temple of Delphi, strangers admired his bronze statues of Apollo and Diana. He likewise made for the Delphians a group of twelve Grecian heroes, surrounding a figure of brass, that represented the Trojan horse. His admired statue of the goddess Nemesis, or Vengeance, was formed from a block of marble, which the vain confidence of the Persians transported to Marathon for a trophy of victory, but which their disgraceful and precipitate flight left for a monument of their cowardice on the Marathonian shore. The grateful piety of Greece adored his Venus Urania, and Parthenopean Apollo. His three Minervas were respectively made for the Pallenians, Platæans, and Lemnians, and all three presented by those tributary states to their Athenian protectors and sovereigns. These inimitable works silenced the voice of envy. The most distinguished artists of Greece, sculptors, painters, and architects, were ambitious to receive the directions, and to second the labours, of Phidias, which were uninterruptedly employed, during fifteen years, in the embellishment of his native city.

During that short period he completed the Odeum, or theatre of music; the Parthenon, or temple of Minerva; the Propylæa, or vestibule and porticoes belonging to the citadel, together with the sculptured and picturesque ornaments of these and other immortal works; which, when new (as Plutarch finely observes), expressed the mellowed beauties of time and maturity; and when old, still preserved the fresh charms and alluring graces of novelty. The Parthenon, which still remains, attests the justice of this panegyric. It is two hundred and seventeen feet nine inches long, composed of beautiful white marble, and acknowledged by modern travellers to be the noblest piece of antiquity existing in the world. It appears at first sight extraordinary, that the expence of two thousand talents should have been bestowed on the Propylæa. But we must consider, that this extensive name comprehended the temple of Minerva, the treasury, and other public edifices.

The Pœcile, or diversified portico, which was painted by Panænus, the brother of Phidias, assisted by Polygnotus and Micon, must have been a

work of great time and expence. Its front and ceilings were of marble, like thoſe of all the other porticoes leading to the citadel, which ſtill remained in the time of Pauſanias, and were regarded, both on account of the wormanſhip and materials, as ſuperior to any thing extant. In the Pœcile, thoſe great painters, whoſe merit Pliny forgets in his inaccurate epochs of art, had repreſented the moſt illuſtrious events of Grecian hiſtory; the victory of Theſeus over the Amazons, the ſacking of Troy, and particularly the recent exploits againſt the Perſians. In the battle of Marathon, the Athenian and Platæan heroes were drawn from the life, or more probably from the innumerable ſtatues which preſerved the faithful lineaments of thoſe illuſtrious patriots. The whole extent of the Acropolis, above ſix miles in circumference, was ſo diverſified by works of painting and ſtatuary, that it became one continued ſcene of elegance and beauty.

But all theſe ornaments were ſurpaſſed by one production of Phidias, which probably was the laſt of that great maſter: his admired ſtatue of Minerva, the erecting of which ſerved to conſecrate the Parthenon, was compoſed of ivory, twenty-ſix cubits high, being of inferior dimenſions to his Minerva Poliades of bronze, the ſpear and creſt of which was ſeen from the promontory of Sunium, at twenty-five miles diſtance. Parrhaſius had painted the ornaments of the latter, Phidias himſelf adorned every part of the former: and the compliment which, in this favourite work, he took an opportunity of paying to the merit of Pericles, occaſioned his own baniſhment; a diſgrace which he ſeems not to have long ſurvived. Cicero, Plutarch, Pliny, and Pauſanias, had ſeen and admired this invaluable monument of piety as well as genius, ſince the Minerva of Phidias increaſed the devotion of Athens toward her protecting divinity. It belongs only to thoſe who have ſeen and ſtudied, to deſcribe ſuch maſter-pieces of art; and as they exiſt no more, it will better ſuit the deſign of this hiſtory to confine ourſelves to ſuch works as we ourſelves have ſeen, and which are generally acknowledged to bear the impreſſion of the Socratic age, when reaſon gave law to painting and ſculpture, as well as to poetry and eloquence.

Were it allowed to make the melancholy ſuppoſition, that all the monuments of Grecian literature had periſhed in the general wreck of their nation and liberty, and that poſterity could collect nothing farther concerning that celebrated people, but what appeared from the Apollo Belvidere, the groupes of the Laocoon and Niobé, and other ſtatues, gems, or medals, now ſcattered over Italy and Europe, what opinion would mankind form of the genius and character of the Greeks? would it correſpond with the impreſſions made by their poets, orators, and hiſtorians? which impreſſion would be moſt favourable? and what would be the preciſe difference between? The ſolution of theſe queſtions will throw much light on the preſent ſubject.

The firſt obſervation that occurs on the moſt ſuperficial, and that is ſtrongly confirmed by a more attentive ſurvey of the ancient marbles is, that their authors perfectly underſtood proportion, anatomy, the art of clothing, without concealing, the naked figure, and whatever contributes to the juſtneſs and truth of deſign. The exact knowledge of form is as neceſſary to the painter or ſtatuary, whoſe buſineſs it is to repreſent *bodies*, as that of language to the poet or hiſtorian who undertakes to deſcribe *actions*. In this particular, it would be unneceſſary to inſtitute a compariſon between Grecian writers and artiſts, ſince they are both allowed

ed as perfect in their respective kinds as the condition of humanity renders possible.

But when we advance a step farther, and consider the expression of passions, sentiments, and character, we find an extraordinary difference, or rather contrariety. Homer, Sophocles, and Demosthenes, are not only the most original, but the most animated and glowing, of all writers. Every sentence is energetic; all the parts are in motion; the passions are described in their utmost fury, and expressed by the boldest words and gestures. To keep to the tragic poet, whose art approaches the nearest to painting and sculpture, the heroes, and even the gods of Sophocles, frequently display the impetuosity of the most ungoverned natures; and, what is still more extraordinary, sometimes betray a momentary weakness, extremely inconsistent with their general character. The rocks of Lemnos resound with the cries of Philoctetes; Oedipus, yielding to despair, plucks out his eyes; even Hercules, the model of fortitude, sinks under the impressions of pain or sorrow.

Nothing can be more opposite to the conduct of Grecian artists. *They* likewise have represented Philoctetes; but, instead of effeminate tears and lamentations, have given him the patient, concentrated wo of a suffering hero. The furious Ajax of Timomachus was painted, not in the moment when he destroyed the harmless sheep instead of the hostile Greeks, but after he had committed this mad deed, and when his rage having subsided, he remained, like the sea after a storm, surrounded with the scattered fragments of mangled carcases, and reflecting with the silent anguish of despair on his useless and frantic brutality. The revenge of Medea against her husband was not represented, as in Euripides, butchering her innocent children, but while she was still wavering and irresolute, agitated between resentment and pity. Even Clytemnestra, whose unnatural, intrepid cruelty, poets and historians had so indignantly described and arraigned, was not deemed a proper subject for the pencil, when embruing her hands in the blood of Agamemnon. And although this may be referred to a rule of Aristotle, 'that the characters of women should not be represented as too daring or decisive;' yet we shall find on examination, that it results from principles of nature, whose authority is still more universal and indispensable. The consideration of the Apollo, Niobé, and Laocoon, whose copies have been infinitely multiplied, and are familiarly known, will set this matter in the clearest point of view.

The Apollo Belvidere is universally felt and acknowledged to be the sublimest figure that either skill can execute or imagination conceive. That favourite divinity, whom ancient poets seem peculiarly fond of describing in the warmest colours, is represented in the attitude of darting the fatal arrow against the serpent Pytho, or the giant Tityus. Animated by the noblest conception of heavenly powers, the artist has far outstepped the perfections of humanity, and (if we may speak without irreverence) made the corrupt put on incorruption, and the mortal immortality. His stature is above the human, his attitude majestic, the Elysian spring of youth softens the manly graces of his person and the bold structure of his limbs. Disdain sits on his lips, and indignation swells his nostrils; but an unalterable serenity invests his front, and the sublime elevation of his aspect aspires at deeds of renown still surpassing the present object of his victory.

The irascible passions are not represented with more dignity in the Apollo, than are those of fear, terror and consternation, in the Niobé. This group

group contained Niobé and her husband Amphion, with seven sons and as many daughters. Their melancholy story, which is too well known to be related here, required the deepest expression; and the genius of the artist has chosen the only moment when this expression could be rendered consistent with the highest beauty; a beauty not flattering the senses by images of pleasure, but transporting the fancy into regions of purity and virtue. The excess and suddenness of their disaster, occasioned a degree of amazement and horror, which, suspending the faculties, involved them in that silence and insensibility, which neither breaks out in lamentable shrieks, nor distorts the countenance; but which leaves full play to the artist's skill to represent motion without disorder, or, in other words, to render expression graceful.

The Laocoon may be regarded as the triumph of Grecian sculpture; since bodily pain, the grossest and most ungovernable of all our passions, and that pain united with anguish and torture of mind, are yet expressed with such propriety and dignity, as afford lessons of fortitude superior to any taught in the schools of philosophy. The horrible shriek which Virgil's Laocoon emits, is a proper circumstance for poetry, which speaks to the fancy by images and ideas borrowed from all the senses, and has a thousand ways of ennobling its object; but the expression of this shriek would have totally degraded the statue. It is softened, therefore, into a patient sigh, with eyes turned to heaven in search of relief. The intolerable agony of suffering nature is represented in the lower part, and particularly in the extremities of the body; but the manly breast struggles against calamity. The contention is still more plainly perceived in his furrowed forehead; and his languishing paternal eye demands assistance, less for himself than for his miserable children, who look up to him for help.

If subjects of this nature are expressed without appearing hideous, shocking, or disgustful, we may well suppose that more temperate passions are represented with the greatest moderation and dignity. The remark is justified by examining the remains or imitations of Grecian art; and were we to deduce from these alone the character of the nation, it would seem at first sight, that the contemporaries of Pericles must have been a very superior people in point of fortitude, self command, and every branch of practical philosophy, to the Athenians who are described by poets and historians.

But when we consider the matter more deeply, we shall find that it is the business of history to describe men as they are; of poetry and painting, to represent them as they may afford most pleasure and instruction to the reader or spectator. The aim of these imitative arts is the same; but they differ widely in the mode, the object, and extent, of their imitation. The poet who describes *actions* in *time*, may carry the reader through all the gradations of passion, and display his genius most powerfully in its most furious excess. But the painter or statuary, who represents *bodies* in *space*, is confined to one moment, and must choose that which leaves the freest play to the imagination. This can seldom be the highest pitch of passion, which leaves nothing beyond it; and in contemplating which, the sympathy of the spectator, after his first surprise subsides, can only descend into indifference. Every violent situation, moreover, is felt not to be lasting; and all extreme perturbation is inconsistent with beauty; without which no visible object can long attract or please.

Plain

Plain Sermons on Practical Subjects, adapted to different Characters; by the late THOMAS GORDON, *Minister of the Gospel at Speymouth, near Elgin. To which is prefixed some account of the Author.* ELLIOT, *Edin. and* CADELL, *Lond.* 2 *vols* 8*vo.*

PREFIXED to these volumes is an account of the author signed J. B. and ascribed to Dr Beattie. It appears from the preface that the author prepared his sermons for the press before he died. ' They are designed (he says) for plain Christians, who think not of elegance or correctness of composition, of deep sentiment or a connected plan; and who are satisfied if they understand and are edified with what they read.' To edify is an object incomparably higher than to please. Sermons are chiefly addressed to the people; and the labour of composition is often lost on them. For them, however, it is meet that religious instruction be conveyed free from the mystery and controversy and bigotry of former times: that the word of God be explained and applied with that justness of thought and decency of language which are now pretty generally expected and relished. In this view, the present and similar publications are useful.

By means of them, the religious instruction of the closet keeps pace with the improvements of the times. The present work has a peculiar local advantage. It is the posthumous labour of one who was esteemed. A faithful pastor speaking for the last time, and speaking from the tomb, is listened to by his surviving flock with solemn attention.

The following subjects are treated.—Of the nature and extent of the Christian's profession.—Of conscience under the government of wrong principles.—Of the Christian's work.—Of the import of dust and spirit.—Of the Divine Goodness.—Of the true import of goodness.—Expostulations and admonition respecting youth.—On the resurrection of Christ.—Of the genuine nature and import of our Lord's supper, and of mistakes and false notions concerning it.—Of convictions, their operation and influence, &c.

The following are the author's thoughts on instituted worship.

' It may be thought, that, among the peculiar duties of Christianity, the duties of instituted worship should have been mentioned. And so they certainly would, if the preacher had known by what law of Christ or his apostles they are specified, regulated, and fixed. But this he freely confesses he doth not.——This will no doubt surprise, and probably offend those who have been led to consider every form and mode of worship to which, through habit, they feel themselves attached, of divine institution. But let such be informed, that this, though a common, is a dangerous mistake—as it evidently leads the mind, to throw a weight on things indifferent in themselves, or merely of human institution and appointment; a mistake that hath done more mischief than all the disputes concerning the very essentials of religion.—And it is a mistake the more inexcusable, as there is not one thing respecting the manner or external form of public worship, so far as I have been able to discover in all the New Testament; whether with regard to pastor or people, preaching, praying, singing of psalms, or administering the sacraments. We have indeed the few following general directions and admonitions: Not to forsake the assembling ourselves together as the manner of some is: That all things be done decently and in order; That public teachers

ſpeak not in an unknown tongue; 'If any ſpeak in an unknown tongue, let one interpret:' That women keep ſilence in the churches; 'for it is not permitted them to ſpeak:' That collections be made in Chriſtian aſſemblies for the poor, upon the firſt day of the week: That they who ſin be rebuked before all, that others may alſo fear; and that obſtinate offenders be precluded from Chriſtian communion, till by penitence and reformation they become worthy to be reſtored again.—But as to any platform or eſtabliſhed model of worſhip in the Chriſtian church, the divine record is wholly mute. All is left to be directed by prudence, by attention to diſpoſitions, to circumſtances of time and place; but, above all, to the pure and ſpiritual genius of the goſpel; which, where it in truth prevails in any ſociety, will always be accompanied with order, decency, compoſure, and reverence.

'I have ſaid thus much, to ſhow you the neceſſity of looking with an impartial eye into the goſpel itſelf, to correct early prejudices and falſe notions; and to preſerve us from the danger of miſtaking human regulations, however proper in themſelves, for divine inſtitutions; or transferring, from cuſtom and habit alone, a divine authority to what is merely diſcretional.'

The author's opinion and teſtimony concerning the frequent celebration of the Lord's ſupper.

'One thing more deſerves our notice—The frequency of celebrating this inſtitution, ſo evidently implied in the words, 'For *as often* as ye eat this bread, and drink this cup, ye ſhow forth the Lord's death till he come.' It is certainly implied, that, as the death of Chriſt is an event of all others the moſt important and intereſting, profeſſing Chriſtians will be induced to the commemoration of it, juſt as a ſenſe of it is more or leſs impreſſed habitually upon their minds. Accordingly we find, that, in the apoſtolic church, the celebration of this inſtitution conſtituted a weekly part of their devotions; and probably for ſome later period.

'I do not ſtay to examine into this point hiſtorically; nor is it neceſſary, as no particular times, or returning periods, are mentioned in the inſtitution. But from what particular reaſons it hath grown into an annual obſervance by any ſociety of Chriſtians, it is not difficult to ſay. It is owing to appending to it a preparatory and ſubſequent ſervice, that hath no foundation in the original inſtitution, and is no where ſupported by primitive practice. It is, according to the inſtitution, a plain and ſingle devotional act, which may be performed as other religious duties, with the bare addition of external ſymbols. Indeed it cannot be once ſuppoſed, nor do I know that it was ever alleged, that the primitive Chriſtians, in their diſtreſſed and circumſcribed ſituation, could have faſt-days, preparation and thankſgiving-days; or that three or four, or half a-dozen of aſſiſtants and adminiſtrators could be collected together;—as ſuch an apparatus was impoſſible, the divine inſtitution leads to no ſuch idea. To theſe ſupernumerary additions, extrinſic to the inſtitution, and which may be properly called *ſhackles*, with which it is cumbered by a miſtaken devotion, it is to be wholly aſcribed that this public and ſolemn act of remembrance is ſo ſeldom celebrated in the church of Scotland.

'The preacher, for himſelf, can with truth declare, that could he, without departing widely from eſtabliſhed practice, and, which he holds of more importance, forfeiting the regard and affection of his flock, attached always by prejudice to the ſtated forms of adminiſtration, he would celebrate this inſtitution often; and, departing from every human mode,

mode, and all tedious indigested harangues, and unedifying circumlocutions, after a short, and, to the best of his power, a warm and pertinent address, cover a table with the sacred symbols in his ordinary ministrations, in a manner similar to what he had occasion to observe among the dissenters in England.—And were he younger, and of the same sentiments he now seriously entertains, he would certainly make the trial; but now, wore out and unfit for opposition, or pursuing with spirit or vigour any plan of reformation, or simplifying this institution, the experiment is too late. But he with pleasure leaves his testimony behind him; and recommends it, so far as his sentiments shall be of any weight, to his younger brethren to introduce the more frequent celebration of this institution, without any formalities that the original mandate of our Lord and Saviour doth not authorise. The feelings of a pious and judicious minister of the gospel will always suggest something introductory, to explain the nature of the duty, and to enforce it: to beget attention, and excite devotion: And what more can be supposed necessary? There is no end of human additions to divine institutions.

'It is said, that the simple and frequent celebration of this institution, by lessening the solemnity of performance, would of consequence lessen that reverence for it which now is visible in the appearance and manner of the people. But what is this reverence? Doth it consist in the love of novelty, the itch of sermon-hearing, and multitudes running from every quarter on communion occasions, without a single thought of being themselves partakers? Or doth it consist in a cloudy dejected countenance,—a sullen demure air,—in enthusiastic fervours,—or superstitious panics? If any thing of this sort be esteemed reverence, it cannot be too soon lessened; and if there is any thing more serious meant, let it be told. For none will be so hardy as advance, that the frequency or simplicity of this ordinance will lessen the reverence of one lover of our Lord Jesus in sincerity: And with regard to others, what their reverence or present frame may be, is of no consideration. It may be even affirmed, that by lessening this sort of reverence, which arises merely from exhibition and solemnization, you so far restore Christianity to its original purity and simplicity, and fix devotion on its proper object.'

Though the author disclaims the merit of good composition, yet even in this view the sermons are not destitute of merit. The style is for the most part plain, and the language forcible. He sometimes rises, as in the close of the following extract, to pathetic eloquence.

'Could we be persuaded calmly, and with a deliberate and serious purpose of coming at the real knowledge of ourselves, to confer with our own hearts, to bring our past conduct under review, to try our thoughts, our words, our actions—our general temper, and the general tenor of our conversation, by the honest report of conscience, and the decision of the infallible standard; how many, alas! would discover a black and long catalogue of presumptuous sins standing against them, and weighing them down with an insupportable load of guilt?

'I say, could we be persuaded; for here lies the mighty obstruction; it is the hardest struggle of all others. What! bring a man to torment himself—to be his own accuser, to present himself as at the divine bar, to hear his own conscience and the divine law uniting in one sentence against him—Reform or perish! This is terrible indeed! And thousands, rather than engage in what appears to them a frightful encounter, or suffer

fer the pain of being torn from their bosom idols, run the desperate risk of eternity, be it what it may,—'The work is thine, thou All-powerful JEHOVAH! the FATHER of our spirits! who hath no pleasure in the death of the sinner. Thou makest the heart of stone to relent, thou strikest water from the flinty rock; the dead hear thy voice: thou makest a willing people in the day of thy power. Exert this thy Almighty power, most gracious LORD! touch the heart of every presumptuous sinner; embitter to him every sinful pleasure that hath alienated and estranged him from thee, the Source of being and happiness, and hath deeply polluted his soul; purify and cleanse him from all presumptuous sins, and bring him nigh by the blood of JESUS.'

Let the reader peruse these sermons with a humble teachable attentive mind, and they will hardly fail to edify him.

Substance of the Argument of a Book just published, intitled, 'A Dissertation on the Antiquity of the Earth;' by the Reverend JAMES DOUGLAS, *with Plates, 4to.*

ON the 18th of June 1773, an excavation was made in the yard of Mr James Best, of Chatham, for the foundation of a store-house. The labourers, at the depth of twelve feet, discovered the bones of a very large animal. They were deposited in a stratum of drift or river sand, blended with a kind of clay of a yellowish grey tinge. The superior soil, within a few lines of the stratum which covered the bones, was a compact and native brick loam, with horizontal veins of a blackish hue running thro' it. This vein of loam extends in an horizontal direction thro' the town of Chatham, about twenty feet above the level of the river Medway at high water-mark, and about one hundred yards from the strand at the same level.

These bones were deprived of their animal matter, being completely petrified; and upon examination appeared to be the bones of the hippopotamus.

From the state of these bones and their situation, the author endeavours to establish that this island has been under a warmer influence of climature than at this present æra; that forty days, during which the Mosaic deluge lasted, would not be sufficient to bring the hippopotamus from the Nile or other rivers near the tropics to this island; that the earth was once endowed with a power of transmuting bodies into stony or hard substances, which it seems no longer to possess; and that these petrified bones must have been interred from some extraordinary convulsion of the globe anterior to any written record.

In support of these propositions, he observes, that the fossil tusks of elephants, to be seen in museums, are sometimes found calcareous throughout, and sometimes entirely changed to the hardest black agate; whence it follows, that an immense length of time must have elapsed to have caused the absorption or decomposition of animal matter from such tusks, and to have rendered them sufficiently calcareous: For gravelly and sandy soils, which often abound in the vitriolic acid, will in a short space of time entirely consume or decompose animal substances; whereas chalky or marly soils, not having the above quality in any like proportion, when secure from the filtration of water, will preserve bones to any length of time replete with their animal

nimal matter. Upon opening a barrow in a chalky ſoil, there was found a coin of the Emperor Anthemius, who flouriſhed A. D. 447, with an ivory armilla and ſome human bones, which were not calcinated, but contained almoſt as much gluten or animal phlogiſton as a recent bone. If then 1300 years were not ſufficient to petrify ſo ſmall a ſubſtance as an ivory armilla, what time would be neceſſary to render the tuſk of an elephant calcareous, and to convert it into the ſolid ſubſtance of an agate? Upon opening a range of tumuli on Burham Downs, among various relics of the fifth century, were diſcovered a large Eaſt Indian cowry, and two coins, one of Claudius and the other of Carauſius. The cowry was in part reduced to a calx, but the far greater part preſerved the ſubſtance of a recent ſhell, with its poliſh, and the diſcoloured ſpots which ſuch ſhells are variouſly tinted with. If then we find a ſhell remaining near 1400 years in the earth, without undergoing any change towards a ſtate of petrifaction, while we ſee indurated echini and pectinites in the ſame ſtratum, may we not conclude, that an unknown lapſe of time, bearing no proportion with the data expreſſed as above, muſt have paſſed, or ſome extraordinary event muſt have taken place, to change theſe bodies from their original properties?

There were found in the iſle of Sheppey, a foſſil tortoiſe and a foſſil fruit, a ſpecies of almond. The tortoiſe is large, and muſt have been too ponderous to have been floated on our coaſts from the climes which are at this period congenial to its exiſtence, and conſequently ſhould ſeem to have been the inhabitant of the coaſt where it was found foſſil. The fruit, which bears no analogy to any known ſpecies of almond, ſhould ſeem alſo to have been the produce of theſe climes.

‘ The time allotted in ſacred writ for the retreat of the waters, was *an hundred and fifty days*; and as no convulſion in nature is deſcribed by Moſes, which might have cauſed theſe fluvial remains to have been diſcharged from their native regions in poſitions ſo apparently unnatural, and placed with other bodies perfectly heterogeneous in their nature, the produce of the land, we are undoubtedly authoriſed to believe, that with the reflux of the waters, ſo moſt of its inhabitants had alſo retreated. The ſeventh and eighth chapters of Geneſis, which treat of the deluge, only ſpeak of the living creatures of the earth; but no mention is made whatever of the inhabitants of the deep.

‘ Water and fire uniting, would certainly produce the moſt extraordinary diſorder on the face of the earth; and by disjointing lands over which rivers had flowed, and ſubtending by the rarefaction of ſteam, the cauſe of earthquakes, great tracts of earth, over which, by a ſucceſſion of ſimilar events, the waters may have flowed, and again receded by the like cauſes; ſo various heterogeneous bodies of animals, fiſh, and vegetables, may have been profoundly imbedded in the earth; but in this caſe, the produce of reſpective climes muſt be found approximate to the ſpot where the convulſion happened: thus, from a concluſion of this obvious nature, the foſſil nut could not have been depoſited in the ſtratum from whence it was taken, by the effects of an alluvion only, but by other cauſes as diſtinct as apparently diſſimilar in their effects.

‘ An acid menſtruum has been lately diſcovered, which will diſſolve the hardeſt bodies; and it is well known that the decompoſition of fluor ſpar, united with the vitriolic acid, gently fermented with the aſſiſtance of fire, will, in paſſing through water, cryſtallize, and probably indurate animal bodies oppoſed to it. But where

is this chemical effect now operating by natural causes in the earth? If existing at this period, it must be in the deep mass of the earth, beneath the ocean, or profoundly situated in the neighbourhood of volcanoes, impervious to any human observation.

'If we therefore confront the deposit of these fossil bodies with those of the hippopotamus, the remains of which have been found in such local circumstances, so fitly corresponding with the actual existence of the animal in these parts, I presume such facts will tend to establish the certain data for the argument of this paper: ' That the regions where these animal remains have been found, were at a certain period of time under a superior influence of warmth than they are at this æra: to show reason why these bodies could not have been removed by an alluvion of forty days from their native climes at a distance so remote, and to have been deposited under circumstances so clearly opposite to the effects of such a cause: and that the earth has had a power of transmuting bodies into solid and homogeneous substances, at a period beyond the date of written testimony; or which power, if now existing, is, by some extraordinary convulsion of matter, remotely concealed from human observation, within the bowels of the globe.'

'As all men are prone more or less to metaphysicial inquiry, it is more dangerous for the cause of religion to have the untutored mind puzzled, than to set it right in matters that will bear explanation; hence it is well known that men, when they fancy they have discovered any apparent inconsistency in the scriptures, will not rest satisfied with the exact letter before them: wherefore it has been often started as a matter which requires great reconciliation, that the sun being created on the fourth day, the preceding days could not be computed by solar calculation; many well-informed persons have therefore been inclined to suppose that the earth was created in six expanses of time, instead of six days; and with these sentiments they have not been at a loss to account for all our natural phenomena. These arguments have been likewise stated to prove, that Moses, when he addressed himself to the children of Israel to satisfy the vulgar mind on the nature of the creation, framed his discourse in figures and terms best adapted to their simple and untutored state; and that admitting familiar incident to physical disquisition, he adopted the solar day instead of an expanse of time, which the vulgar mind could not so readily comprehend: and thus, instead of explaining a complicated system of physical argument to an unlettered multitude, into whom this great inspired lawgiver was desirous of instilling an awful respect for creation, and, above all, religious sentiments for the great obligations due to a supreme invisible power; he was therefore instructed by the Almighty to make use of a familiar vehicle for the purpose; a system of nature, which all minds could conceive, and which was equally just with the more profound, though exemplary science. If we therefore respect the history of the world according to the Mosaical doctrine in its ordinary significance, or by its more complicated import, the religious and well-regulated mind will have the same cause for venerating the great plastic hand of the Deity, to whom the creation of matter was in every sense equally efficacious, and to whom time, whether minute, day, or æra, was of no account; the power of the Almighty would be still manifest, and fully as important, as we find it to be recorded in the first book of Genesis.'

To the Dissertation are annexed,

Latin, Hebrew, theology, writing, bon-ton, games of chance; but none for morals. Whether it be that all think that they poſſeſs this ſcience, or that they have no idea of it; but ſince the foundation of the monarchy in France, there never was a teacher of morality.

'*Maſter of manners*. Yes, Mr Stranger, you may ſtare and teſtify ſurprize, but we have maſters in the art of manners, who inſtruct our youth in the art of pleaſing. This art has its principles. Theſe maſters teach them to ſmile before a mirror, to take ſnuff with a grace, to give a glance with the eye, and to make an eaſy bow. They teach them to ſpeak ſmut genteelly, and to ſhow their teeth without grinning. The pupil is ſhut up two or three hours every day to ſtudy this art of tranſforming trifles into matters of importance, and ſerious affairs into trifles.

'Be it known unto you furthermore, Mr Ruſſian, that ſnuff-boxes are now called *boxes;* a thing you ſhould have known long ago. There are boxes for every ſeaſon. A man of taſte has one for every day; and by this he is diſpenſed from having a library.

'I obſerve in the riſing generation a haughty diſdainful cenſorious ſpirit. Youth is the ſeaſon of enthuſiaſm. If inſtead of feeling, it will needs judge and diſpute, the charm of ſenſibility will never be known. Taſte, by a premature diſcipline, grows cold and dry. While we pry too nicely into the nature of our enjoyments, they vaniſh.

'You no longer hear a thouſand excuſes for a bad dinner, you are not preſſed to drink, nor intreated to ſing. The table is no longer a battle about ſeats, and plates, and meats. Young ladies no longer ſit at table ſtarch ſilent, motionleſs, eyeleſs, fingerleſs. True politeneſs has baniſhed this irkſome impertinent politeſſe, ſo dear to our forefathers. Were Moliere to return, he would find none of his old phyſicians. Inſtead of a grave pale methodical man, weighing his words, and grumbling at the neglect of his preſcriptions, he would ſee a fine gentleman, ſpeaking of every thing but medicine, ſmiling, witty, feeling the pulſe with an air, diſplaying a white hand and a ring. He diſcovers every ſymptom of health, ſees no danger, and to the laſt ſpeaks words of comfort.

'Formerly a notary took forty years to enrich himſelf; he now grows rich in eight. When a dying man makes his teſtament, he has not the conſolation to ſpeak to old men who are ſoon to follow. Notaries and phyſicians preſent young countenances, and he regrets to die the more.

'Nothing ſo rare as a monk with a penitential viſage, but the young gentlemen have pale emaciated penitential faces. Biſhops violate the law of reſidence without remorſe. What is the uſe of wealth, unleſs it open the door to pleaſure? The gate of Paris is the door of pleaſure. *Have you read my mandement?* ſaid a biſhop to Perdan. *Yes, my Lord, have you?*

'Far be it from me to mock at St Genevieve the ancient patroneſs of the capital. When I ſee the worſhippers turning their back on the altar of God, and proſtrating themſelves before the holy ſhepherdeſs, it may excite a ſmile; but when I ſee on the countenance of the worſhippers the pleaſing warmth of hope, which burns their hearts; when I read there the ſentiments of affection with which they are penetrated, and the confidence which inſpires them; I regret the want of their conſoling emotions. Reaſon and philoſophy put nothing in the place of theſe happy illuſions.

In the ſuburb St Marcel, where miſery

misery reigns, a spotted fever mowed down the poor in hundreds. The confessors laboured night and day; the arms of the grave-digger failed; the hearse rolled from door to door, and was never empty. A reinforcement of priests was called in to assist the dying. A venerable capuchin entered a low hovel, where one of the victims of contagion suffered. An old man in dirty rags lay dying. A bundle of straw served him for a covering and a pillow. Not a moveable, not a chair in the house: he had sold all, the first days of his sickness, for a little broth; on the naked wall hung an ax and a saw. This was his whole possession along with the strength of his arms, but then he was not able to lift them up. *Take courage, my friend,* said the confessor; *it is a great blessing God bestows on you to day. You are going to depart from a world where you have known nothing but misery.——But misery,* replied the dying man, with a feeble voice. *You are mistaken; I have lived content, and never complained of my lot. I never knew hatred nor envy. My sleep was tranquil. I laboured in the day, but I rested at night. The instruments which you see procured me bread, which I have eaten with pleasure. I never envied the table of the rich. I have observed the rich more subject to diseases than their neighbours. I was always poor, but I was never sick till now. If I recover health, which I do not expect, I will return to labour, and continue to bless the hand of God which has hitherto cared for me.* The astonished comforter knew not well what tone to take; he could not reconcile the miserable couch with the language of him who lay on it: Recovering him self, he said, *My son, though this life has not been unpleasant to you, you must nevertheless resolve to quit it; for we owe submission to God's will. Without doubt,* replied the dying man with a firm tone and composed countenance; *all the world must pass in their turn. I have known how to live; I know how to die. I thank God for having given me life, and for conducting me through death to himself. I feel the moment——approach.——Adieu, my father.* This is the death-bed of the sage.

'None so poor and wretched, but he has a dog. To one of them it was suggested, that the feeding of his dog was expensive, and he ought to part with him.—*Part with my dog!* said the poor man; *and who then would love me?*

'It is more difficult at Paris to fix the public admiration than to excite it. They break without mercy the idol to which they offered incense yesterday.

'Nobody reads now to be instructed; they read to criticise. The form of a book is regarded more than the substance. They speak of the choice and arrangement of words, of rounding periods of cadence; and conclude *the book is ill written.* Good sense, just ideas, truth, find no favour with the delicate readers of this age.

'At court the style is simple and uniform, because there every passion is disguised. In that country the passions have lost not only their language but their accent. This style suits not a man of letters, who must be an impassioned man. He must himself be penetrated and transported to transfer sentiments to others. Let him not fear to offend by an excess of warmth. He cannot have too much in announcing verity.

'I love an innovator in style. He enriches the language with vigorous expressions. I mean not so much the creation of new words, as new significations annexed, more rapid movements, terms searched and dug for, a picturesque language: this always finds us attentive and susceptible. Why not revive an antiquated expression? May not a writer do with words what an artist does with instruments,

struments, which obey the hand that guides them?

'There must be many books since there are many readers. All ranks have a right to rise from ignorance. An indifferent work is better than none; for every kind of reading exercises thought. Were there no writings but those of La Bruyere, Montesquieu, Bouffon, Rousseau, the multitude would remain unenlightened. They must have lighter food. The fictitious letters of Pope Ganganelli have had great success. The ideas contained in them are good, clear, easily expressed, and have with reason delighted the multitude. Romances, which the proud men of letters think frivolous, and which they cannot make, are more useful than histories. The human heart seen analised, painted in all its forms, the variety of characters and events; all this is an inexhaustible source of pleasure and reflection. In the country there is a taste for large and interesting compositions, for English romances, for those of Prevot, for those of the admirable Retif de la Bretonne, that eloquent painter, to whom I am happy to render the tribute of praise, which my brethren, men of letters, and who call themselves men of taste, unjustly refuse.

'A critical journal is a useless work. Time, which plunges barren works into oblivion, is the true irrevocable journalist. Why awaken the hatred of a rival? Why grieve a living man, because he has attempted without success to instruct or to please?

An impartial critic never existed. The man qualified for it does not analise, he makes works.

'One no longer finds in the Parisians the gaiety which distinguished them sixty years ago. A serious air and caustic tone show that they are thinking of their debts. A rage for superfluities has impoverished the world. In a company of twenty, eighteen are thinking how to get money, and fifteen will not find it.

'My Lord Duke, your maitre d'hotel complains that your butcher will furnish no more meat, because for three years he has not received a sou. Your coachman says that there is only one carriage fit for service, and Charron will not have the honour of your custom any longer, unless his account of a thousand francs be paid. The wine-merchant refuses to fill your cellar. The taylor—— *Impertinents. Go to other tradesmen. I withdrew my protection from them.* He finds others to furnish him, tho' the first be unpaid. In the evening he risks five hundred guineas at game. If he loses five hundred more, they are paid on the morrow. A creditor at game is always preferred to a creditor of meat or drink.

'The length and intricacy of a process makes men renounce their justest claims. A rich man threatens his creditors with the law if they do not hold their peace. The unfortunate, to save their poor remains, are constrained to hold their peace.

'The liberty of the press is a kind of thermometer, which marks the rise or fall of civil liberty. O brave Britons! generous people, strangers to our shameful slavery, preserve inviolate the liberty of the press. It is the pledge of your civil liberty. You alone support the dignity of the name of man. The thunder which strikes the pride and insolence of arbitrary power comes from the bosom of your happy island. Human reason has found with you an asylum from whence it may instruct the nations.

'Walls of the Bastile, which in the three last reigns have received the groans of so many victims, if ye could speak, your recitals would give the lie to the timid flattering pen of the historian. The most interesting part of our history is buried within these walls for ever.

'The

'The eye of a ftranger is ftruck with the multitude of beggars in Paris. This evil is incorporated with our partial and defective legiflation. In 1779 the poor were treated with a barbarity fo atrocious, as to reflect indelible difgrace upon an eye which they call enlightened and humane. Almoft all of them died in *depots;* a kind of prifon where indigence is punifhed as a crime.

'Suicide is more common at Paris than any other city in the known world. In the twenty-five laft years it has greatly increafed. It is afcribed to philofophy, but it is owing to government. Difficulty of living by endlefs impofts on the one hand, gaming and lottery on the other, are the caufes of fuicide. The number amounts, one year with another, to a hundred and fifty.

'If all the orders of the ftate, affembled in folemn deliberation, fhould find that the capital exhaufts the kingdom, depopulates the country, ruins agriculture, harbours ufelefs artifts, engenders poverty and diftrefs, corrupts manners more and more, and expofes the government to fome free and powerful foe: if all the orders of the ftate, after full deliberation and conviction, fhould order Paris to be burnt, having firft warned the inhabitants a year before—what would be the refult of this great facrifice, offered to the country and to future generations?

'A ftyle charged with too many words leaves the mind inactive. To put the imagination in play, and not to fatiate it—this is the art of writing.

Anecdotes, Original Letters, &c.

Anecdotes of Dr Moyes, *the blind Philofopher. By Mr* Bew*.

Dr Henry Moyes, who occafionally read lectures on philofophical chemiftry at Manchefter, like Dr Saunderfon, the celebrated profeffor of Cambridge, loft his fight by the fmall-pox in his early infancy. He never recollected to have feen: 'but the firft traces of memory I have (fays he) are in fome confufed ideas of the folar fyftem.' He had the good fortune to be born in a country where learning of every kind is highly cultivated, and to be brought up in a family devoted to learning.

Poffeffed of native genius, and ardent in his application, he made rapid advances in various departments of erudition; and not only acquired the fundamental principles of mechanics, mufic, and the languages, but likewife entered deeply into the inveftigation of the profounder fciences; and difplayed an acute and general knowledge of geometry, optics, algebra; of aftronomy, chemiftry; and, in fhort, of moft of the branches of the Newtonian philofophy.

Mechanical exercifes were the favourite employments of his infant years. At a very early age he made himfelf acquainted with the ufe of edged tools fo perfectly, that, notwithftanding his entire blindnefs, he was able to make little wind-mills; and he even conftructed a loom with his own hands, which ftill fhow the cicatrices of wounds he received in the execution of thefe juvenile exploits.

By a moft agreeable intimacy and frequent intercourfe which I enjoyed with this accomplifhed blind gentleman whilft he refided at Manchefter,

I

* *Manchefter Memoirs.*